

A
Preparatiue to
Mariage.

The summe whereof was spoken at a
Contract, and enlarged after.

*Whereunto is annexed a Treatise of the Lords
Supper, and another of Usurie.*

BY HENRIE SMITH.



Imprinted at London by *Thomas Orwin*
for *Thomas Man*, dwelling in Pa-
ternoster row at the signe of
the Talbot. 1591.





NOBILISSIMO
VIRO GVILIELMO CE-

cilio, Equiti aurato, Baroni Burgh-
leienſi, ſummo Angliæ Theſaurario, &

Cantabrigienſis Academiae Cancellario,

Henricus Smithus hæc tria pignora

in grati animi teſtimonium

conſecrauit.







To the Reader.



Because sicknesse hath restrained mee from preaching, I am content to doo anye good by Writing.

Happye is that Author which is instead of other, that after his Booke is read, men neede reade no moe of that matter. I goe on a Theame which many haue trauersed before mee prolixely, or cursorially, or barrenly: If I haue performed by studie any more than the rest, let my reader iudge, and giue glory to him which teacheth by whome he will. What I haue endeuored, my selfe doo feeble, and others knowe. We are ignorant of many things for a few that we vnderstand: but I haue bin alwaye ashamed, that my Writings shoulde waigh lighter for want of paines, which

*Reuerendiss.
Couerdaui
excipio.*

To the Reader.

is the bane of Printing, and surfeitteth
the Reader. Now I send thee like a Bee
to gather Honie out of flowers, and
Weedes. Euery Garden is furnished with
others, and so is ours. Reade, pray, and
meditate; thy profit shall be little in any
booke, vlesse thou reade alone, and vn-
lesse thou reade all. It is one of the births
of my fainting, therefore take it with a
right hand, and if thou finde any thing
that doth make thee better, I repent not
that others importunitie hath obtained
it for thee. Farewell. As Iacob blessed
Gen. 49. 1. his sonnes When he left them, so now I
must leane my fruite to others, I pray
God to blesse it, that it may bring forth
2. Cor. 2. 16. fruit in other, and be the sauour of life to
all that reade it.

Thine in Christ,
H. S.

The principall contents
of this Treatise.

THE cause of contracts be-
fore Mariage. Fol.2.

Three honours geuen of
God to Mariage. Fol.3.

Three causes of Mariage. Fol.13.

Whether Ministers may marry.
Fol. 19.

Whether an old man may marry
a young woman, & *contra*.
Fol. 14.

Whether Protestants may marry
Papists. Fol.47.

Whether Children may marry
without Parentes consent.
Fol. 45.

Whether Husbands may strike
their Wiues. Fol.69.

Whether the vse of Mariage be
sinne. Fol.23.

Whether Mothers should nurse
their

The principall Contents.

| | |
|--|----------|
| their Children. | Fol.99. |
| Fiue markes in the choise of a Husband or Wife. | Fol.35. |
| The Husbands dueties. | Fol.62. |
| The Wiues dueties. | Fol.74. |
| Their duties to their Seruants. | Fol. 68. |
| Their duties to their Children. | Fol. 77. |
| Of Stepmothers. | Fol.105. |
| Of Diuorcement. | Fol.107. |



Other



Other obseruations that
fall in handling the
partes.

Mariage, the first ordinance of
God, and calling of men. Fol. 4.
Christ's first myracle at a Ma-
riage. Fol. 5.

Three Mariages of Christ. Fol. 6.

By Mariage, the Womans curse turned
to two blessings. Fol. 6.

A note of Adams sleepe. Fol. 10.

Another application of his rib, Where-
of was made the woman. Fol. 11.

The day of Mariage counted the ioy-
fullest day in mans life. Fol. 11.

A good Wife like little Zoar which Lot
fled to from Sodom. Fol. 12.

Withour Mariage all things should be
vaine. Fol. 14.

Forni-

Other obseruations.

Fornicators like the Deuill. Fol. 18.

No Bastarde prospered but Iiphtah.

Fol. 19.

*A married fornicator, like a Gentleman
theefe.* Fol. 19.

*A Wife is the poore mans treasure,
wherein only he matcheth the rich.*

Fol. 26.

*Two spies for a Wife, Discretion, and
Fancie.* Fol. 27.

*The Wife must not onely be godly, but
fit.* Fol. 28.

*A memorable saying of one that light
upon a fit Wife.* Fol. 32.

*The first beginning of the Ring in
Marriage.* Fol. 31.

Why Marriage doth come of Nuptie.
Fol. 37.

Maides must speake like an Eccho.
Fol. 38.

*A lesson for the married, drawne from
the name of Wedding garment.*

Fol. 52.

*The Man and Wife, like cock and
dam.* Fol. 54.

Marriage

Other obseruations.

Marriage compounded of two loves.

Fol. 55.

The best pollicie in Marriage is to begin Well.

Fol. 58.

They must learne one anothers nature.

Fol. 59.

A sweete example, teaching how coples shall neuer fall out.

Fol. 61.

Man, and Wife, like two partners.

Fol. 66.

Abraham bid to leaue all but his Wife.

Fol. 66.

Why Wines are called Huswines

Fol. 79.

When the man is away, the Wife must line like a Widdow.

Fol. 81.

Why a Wife was called the Contrary to a Husband.

Fol. 82.

The cause why many despise their Husbands.

Fol. 86.

Many obseruations vppon Seruantes.

Fol. 88.

The Maister must correct his men, and the Mistresse her maides.

Fol. 97.

Children like mediators, betweene a man and his Wife.

Fol. 98.

Adulte-

Other obseruations.

*Adulterie like the disease of Marriage,
and diuorcement like the remedie.*

Fol.

107.

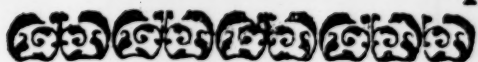
*Why Adulterie should dissolue Mar-
riage more than anye thing else.*

Fol.

110.

*A sentence for the Married to thinke
vppon.*

Fol. 111.



A Preparatiue to *Marriage.*



YOu are come hether to
bee contracted in the
Lord, that is, of two to
bee made one : for as
GOD hath knit the bones and si-
newes together for the strengthe-
ning of the bodie , so he hath knit
man and woman together for the
strengthening of this life, because
two are stronger than one : and *Eccle.9.9.*
therefore when GOD made the
Woman for Man, he sayd, *I will*
make him a helpe: shewing that man *Gen.2.18.*
is stronger by his Wife. Euerie
Marriage before it bee knit should
bee contracted, as it is shewed in
Exo.22.16. and *Deut.22.28.* which *Exo.22.16,*
stay betweene the Contract & the *Deut.22.28*
Mar-

Marriage, was the time of longing for their affections to settle in, because the deferring of that which wee loue doth kindle the desire, which if it came easilie and speedilie to vs, would make vs setlesse by it. Therefore wee reade how *Ioseph* and *Marie* were contracted before they were married. In the * Contract Christ was concealed, and in the Mariage Christ was borne, that he might honour both estates, Virginitie with his Conception, and Marriage with his Birth. You are contracted but to bee married, therefore I passe from Contracts to speake of Marriage, which is nothing els but a communion of life between man and woman, ioyned together according to the ordinance of God. First I will shewe the excellencie of Marriage: then the institution of

Math. 1. 18

* That is
betweene
the Con-
tract and
the Mar-
riage.

Luc. 1. 27.

☞ 42. ☞

49. ☞

What Ma-
riage is.

The parts
of this trea-
tise.

of it: then the causes of it : then
the choise of it: then the dueties
of it: and lastly the diuorcement
of it.

Well might *Paule* say, *Mariage* *Heb. 13. 4.*
is honourable, for God hath honour-
red it himselfe. It is honourable *Three ex-*
for the author, honourable for the *cellencies*
time, and honorable for the place. *of Mariage.*
Whereas all other ordinaunces *Act 7. 53.*
were appoynted of GOD by the
hands of men, or the hands of An- *Heb. 2. 2.*
gells, Marriage was ordained by *Gen. 2. 22.*
God himselfe, which cannot erre.
No man nor Angell brought the
Wife to the Husband but GOD
himselfe: so Marriage hath more
honour of God in this, than all o-
ther ordinances of God beside, be-
cause he solemnized it himselfe.

Then it is honourable for the
time, for it was the first ordinance
which GOD instituted, euen the
first *Mariage*
the first or-
dinance of
God.

first thing which he did after man and woman were created, & that in the state of innocencie before either had sinned, like the finest flower which will not thriue but in a cleane ground. Before man had any other calling he was called to be a Husband: therefore it hath the honour of antiquitie aboue all other ordinances, because it was ordained first, and is the ancientest calling of men.

3. Then it is honourable for the place; for whereas all other ordinances were instituted out of *Paradise*, Marriage was instituted in *Paradise* in the happiest place, to signifie howe happie they are which marrie in the Lord, they doo not only marrie one another, but Christ is married vnto them, & so Marriage hath the honor of the place aboue all other ordināces to, because

because it was ordained in *Paradise*. As God the Father honored Mariage, so did God the Sonne, which is called the seede of the woman: and therefore Mariage was so honored amongst women because of this seede, that when *Elizabeth* brought forth a sonne, she said, that God had taken away her rebuke; counting it the honor of women to beare children, and by consequence, the honour of women to be married; for the children which are borne out of Mariage are the dishonor of women, and called by the shamefull name of Bastards.

*Gen. 3. 15.**Luk. 1. 25.**Deut. 23. 2.*

As Christ honoured Mariage with his birth, so he honoured it with his miracles: for the first miracle which Christe did, hee wrought at a Mariage in *Chanaan*, where he turned their water into

Christ's
first my-
racle at a
Mariage.
Iohn. 2. 8.

B

wine:

wine: so, if Christ be at your Marriage, that is, if you marrie in christ, your water shall bee turned into wine, that is, your peace, and your rest, and your ioy, and your happines shal begin with your Mariage; but if you marrie not in Christ, then your wine shall be turned into water, that is, you shall liue worse hereafter than you did before. As he honoured it with miracles, so he honored it with praises: for hee compareth the kingdom of God to a Wedding, and he compareth holines to a Wedding garment. And in the 5. of *Canticles* he is wedded himselte.

*Mat. 22. 2.**Verse. 11.**Cant. 5. 9.*

Three
Mariages
of Christ.

We reade in Scripture of three Mariages of Christ. The first was
 1. when Christ and our nature met
 2. together. The second is, when
 Christ and our soule ioyne together.
 3. The third is, the vnion of
 Christ

Christ and his Church. These are
 Christs 3. wiues. As Christ hono-
 reth Mariage; so doo Christs Dis-
 ciples: for *Iohn* calleth the Con- *Reuel. 19. 7.*
 iunction of Christ and the faith-
 full, a *Mariage*. And in *Reuel. 21. 9.* *Reuel. 21. 9.*
 the Church hath the name of a
 Bride, whereas Heresie is called a
 Harlot. Further, for the honour of *Reuel. 17. 1.*
Mariage, *Paule* sheweth how by it
 the curse of the woman was tur-
 ned into a blessing; for the wo-
 mans curse was the paines which
 she should suffer in her trauaile. *Gen. 3. 16.*
 Now by *Mariage* this curse is tur-
 ned into a blessing; for children
 are the first blessing in al the Scrip- *Gen. 1. 28.*
 ture. And therefore Christ saith,
 that so soone as the mother seeth
 a man child borne into the world, *Iohn. 16. 21.*
 she forgetteth all her sorrowes, as
 though her curse were turned in-
 to a blessing. And further, *Paule*

1. *Timo.* 2.

15.

*For those
paines will
try her faith

Note.

faith, that by bearing of children;
if she continue* in faith and pati-
ence, she shall bee saued, as though
one curse were turned into two
blessings. For first she shall haue
children, and after she shall haue
saluation. What a mercifull God
haue wee, whose curses are bles-
sings? Who would haue thought
that God had hid a blessing in his
curse? So hee loued our parents
when hee punished them, that hee
could scarce punish them for loue,
and therefore a comfort was fol-
ded in his iudgement.

Gen 2. 22.

To honour Mariage more, it is
said, that God tooke a rib out of
Adams side, and thereof built the
woman. He is not saide to make
man a wife, but to build him a
wife, signifying, that man & wife
make as it were one house toge-
ther, & that the building was not
perfect

perfect, vntil the womā was made
aswell as the man : therefore if the
building bee not perfect now, it
must be destroyed againe.

Before God made the woman,
it is sayd, that he cast the man into
a sleepe, and in his sleepe he tooke
a rib out of his side, and as he made
the man of earth, so he made the
woman of bone, while *Adam*
was a sleepe. This doth teach vs
two things : As the first *Adam*
was a figure of the second *Adam*,
so the first *Adams* sleepe was a fi-
gure of the second *Adams* sleepe,
& the first *Adams* spouse was a fi-
gure of the second *Adams* spouse.
That is, as in the sleepe of *Adam*,
Eue was borne ; so in the sleepe of
Christ the Church was borne : as
a bone came out of the first *A-*
dams side, so bloud came out of the
second *Adams* side. As *Adams*

A note of
Adams
sleepe.
Gen. 2. 21.

1. Cor. 15.
22. & 45.

spouse receiued life in his sleepe;
 so Christs spouse receiued life in
 his sleepe : that is , the death of
 Christ is the life of the Church;
 for the Apostle calleth Death a
 sleepe , but Christ which dyed is
 called Life , shewing that in his
 death we liue. Secondly, this sleep
 which the mā was cast into, while
 his wife was created, dooth teach
 vs that our affections, our lusts, &
 our concupiscences , should sleepe
 while wee goe about this action.
 As the man slept while his wife
 was making , so our flesh should
 sleepe while our wife is choosing,
 least as the loue of Venison wan
Isaak to blesse one for another, so
 the loue of gentrie , or riches, or
 beautie make vs take one for ano-
 ther.

Ephes. 5. 14.
Iohn. 14. 6.

A note of
 Adams
 sleepe.

Gen. 27. 3.

To honour Mariage more yet,
 or rather to teach the married how

to honour one another, it is saide, that the wife was made of the husbands rib: not of his head, for *Paule* calleth the husbände the wiues head: nor of the foote, for he must not set her at his foote: the seruant is appoynted to serue, and the wife to helpe. If she must not match with the head, nor stoope at the foote, where shall he set her then? He must set her at his heart, and therefore she which should lie in his bosome, was made in his bosome, and should bee as close to him as his ribb of which she was fashioned. Lastly, in all Nations the day of Mariage was reputed the ioyfullest day in all their life, and is reputed still of all, as though the Sunne of happines began that day to shine vpon vs, when a good wife is brought vnto vs. Therefore one saith, that Mariage doth signi-

A note of
Adams
ribbe.
Gen. 2. 22.
Ephe. 5. 23.
The Fa-
thers ob-
seruation.

hie Merriage, because a playfellow
is come to make our age merrie.

Salomon considering al these excellencies, as though wee were more indebted to God for this thā other temporall gifts, saith: *House and riches are the inheritance of the fathers: but a prudent wife commeth of the Lord.* House and riches are giuen of God, and all things els, & yet hee saith, house and riches are giuen of parents, but a good wife is giuen of God: as though a good wife were such a gift, as we should account from God alone, and accept as it hee should send vs a present from heauen, with this name written vpon it, *The gift of God.*

Thus Adam doth.
Gen. 2.

Beasts are ordained for foode, and cloathes for warmth, and flowers for pleasure, but the wife is ordained for man, like little *Zoar*, a Ciue of refuge to flie to in all his troubles,

Gen. 29. 20.

troubles,& there is no peace comparable vnto her, but the peace of conscience.

- Now it must needs be, that Mariage, which was ordeined of such an excellent Author, and in such a happie place, and of such an auncient time, and after such a notable order, must likewise haue speciall causes for the ordenance of it. Therefore the holie Ghost doth shewe vs three causes of this Vnion. One is, the propagation of children, signified in that when *Moses* saith, *He created them male and female*, not both male, nor both female, but one male, and the other female, as if he created them fit to propagate other. And therefore when he had created them so, to shewe that propagation of children is one ende of Mariage, he saide vnto them, *Increase and multiplie,*

Three causes of Mariage.
Gen. 1. 27.

Gen. 1. 28.

Why Marriage is called *Matrimonie*.

Without Mariage, all things should be vaine.

This is signified in *Dent. 23. 1.*

multiplie, that is, bring forth children, as other creatures bring forth their kinde. For this cause Marriage is called *Matrimonie*, which signifieth Mothers, because it makes them Mothers, which were Virgins before: and is the seminarie of the worlde, without which, all things should be in vaine, for want of men to vse them, for God reserueth the great Citie to himselfe, and this suburbs he hath set out to vs, which are regents by sea and by lande. If children be such a chiefe end of Marriage, then it seemes, that where there can be no hope of children, for age or other causes, there Marriage is not so lawfull, because it is named of one of his ends, and seemes rather to be sought for wealth, or for lust, than for this blessing of children. It is not good
gratting

grafting of an olde head vppon young shoulders, for they will neuer beare it willingly but grudgingly.

Twise the Wife is called, *the wife of thy youth*, as though when men are old, the time of Marrying were past. Therefore God makes such vnequall matches so ridiculous euery where, that they please none but the parties themselues, vntill the time of their dotage be expired. Prov. 5. 18.
Mala. 2. 18.

The second cause is to auoide fornication: this *Paule* signifieth, when he saith, *For the auoiding of fornication, let euery man haue his owne wife*. He saith not for auoiding of adultery, but for auoiding of fornication, shewing, that fornication is vnlawfull too, which the Papists make lawfull, in main- The second
cause.
1. Cor. 7. 2.
Papists
Stewes.
teining their Stewes, as a stage for
for-

2. Sam. 16.
22.

fornicators to play vppon, and a Sanctuary to defende them, like *Abfoloms* Tent, which was spread vpon the top of the house, that all *Israel* might see how he defiled his fathers concubines.

Mal. 2. 15.

For this cause, *Malachi* sayth, that God did create but one Woman for the man, he had power to create moe, but to shewe that he woulde haue him sticke to one, therefore he created of one ribbe but one wife for one husbände: and in the Arke, there were no moe women than men. But foure wiues for four husbands, although it was in the beginning of the world, when many wiues might seeme necessarie to multiply mankinde. If any might haue a dispensation heerein, it seemes the King might be priuiledged before any other, because of succession to the Crowne,

Crowne, if his wife should happen to be barren. And yet the King is forbidden to take many wiues in *Deut. 17. 17.* as well as the Minister in *1.Timo. 3. 2.* shewing, that the danger of the state, doth not counteruaile the danger of fornication. For this cause we reade of none but wicked *Lamech* before the Flood, that had more wiues than one, whome *Iouinian* calleth a monster, because he made 2. ribs of one. And another saith, that the name of his second wife doth signifie a shadowe, because she was not a wife, but the shadowe of a wife: for this cause the Scripture neuer biddeth man to loue his wiues, but to loue his Wife, and sayeth, *They shall be two in one fleshe*, not three, nor foure, but onely two. For this cause, *Salomon* calleth the whorish woman

Deut. 17.

17.

1.Tim. 3. 2.

Gen. 4. 23.

Math. 9. 5.

Prou.2.16.

woman a strange woman, to shew that she should be a stranger to vs, and we should be strange to her.

For this cause, children which are borne in marriage, are called *Liberi*, which signifieth free borne : and they which are borne out of marriage, are called Bastards, that is, base borne, like the Mule which is ingendred of an Asse & a Mare.

Gen.36.24.

Fornicators
like the
Deuill.

Mat.13.35.

Therefore adulterers are likened to the Deuill, which sowed another mans ground, other sowe for a Haruest, but they sowe that which they dare not reape. Therefore children borne in Wedlocke were counted Gods blessing, because they come by vertue of that

*Psal.128.4.**Gen.1.28.*

blessing, *Increase and multiplie*. But before *Adam* and *Eue* were married, God neuer sayd *Increase*, shewing, that he did curse and not blesse such increase. Therefore

we reade not in all the Scripture of one Bastard that came to any good, but onely *Iphtah*, and to shewe that no inheritance did belong to them in heauen, they had no inheritance in earth, neyther were counted of the congregation, as other were. *Deut. 23. 2.*

Bastards.

Jud. 11. 1.

They might be saued, but they had the marke of a curse.

Now, because Marriage was appointed for a remedie against fornication, therefore the lawe of God inflicted a sorer punishment vpon them which did commit vncleannes after Marriage, than vpon him which was not married, because he sinned, although he had the remedie of sinne, lyke a rich theefe which stealeth, and hath no neede.

Leuit. 20.

10.

Deut. 22.

22.

Maried fornicators.

Now if Marriage be a remedie against the sinne of fornication, then vnlesse Ministers may commit the sinne of fornication, it seemes

The marriage of Ministers.

1. Cor. 7. 9.

Hebr. 13. 4.

1. Corin. 7.

1. Tim. 3. 2.

seemes that they may vse the remedie as well as other: for as it is better for one man to marrie than to burne, so it is better for all men to marrie than to burne: and therefore Paule sayth, *Marriage is honourable amongst all men.* And againe, *for the auoiding of fornication, let euery man haue his wife.* And as though he did forsee, that some woulde excepte the Minister in time to come, in the first of *Timo.* 3. 2. hee speaketh more precisely of the Ministers wife, than of any other, saying, *Let him be the husband of one wife:* and least ye should say that by one wife, he meaneth one Benefice like the Papists. He expoundeth himself in the fourth verse, and saith, that he must be one that can rule his house well, and his children. Sure God would not haue these children to be Bastards,

stars, and therefore it is like that
 he alloweth the Minister a Wife.
 Therefore *Paule* said well, that he 1. Cor. 7. 6.
 had no commandement for Vir-
 ginitie, for Virginitie cannot be
 commaunded, because it is a spe-
 ciall gift, but not a speciall gift to
 Ministers, & therefore they are not
 to be bound more thā other. A pe-
 culiar gift may not be made a ge-
 neral rule, because none can vse it,
 but they which haue it. And ther-
 fore in 1. Cor. 7. 17. he saith, *As God* 1. Cor. 7. 17.
hath distributed to euery man, so let
him walk. That is, if he haue not the
 gitt of continencie, he is bound to
 marrie: and therefore *Paule* com-
 maundeth in the seuenth verse,
 whether he be Minister or other,
If they cannot abstaine, let them mar-
rie, as though they tempted God
 if they married not. The Law was
 generall, *It is not good for man to be* Gen. 2. 18.
C
alone,

alone, exempting one order of men no more than an other. And again Christ speaking of Chastity saith,

Math. 19. All men cannot receiue this thing.

11. Therefore vnlesse we knowe, that this order of men can receiue this thing : Christ forbids to binde them more than other, and therefore as the Priests were married that taught the Lawe, so Christ chose Apostles which were married, to preach the Gospell. Therefore the doctrine of Papists, is the doctrine of Deuils, for *Paule* calleth the forbidding of mariage, the doctrine of Deuils, a fit title for all their bookes.

1. Tim. 4. 3.

Lastly, if Mariage be a remedie against sinne, then Mariage it selfe is no sinne: for if Mariage it selfe were a sinne, we might not marrie for any cause, because we must not do the least euill that the greatest

Rom. 3. 8.

test good may come of it: and if Mariage be not a sinne, then the *dueties of Mariage are no sinne, that is, the secrete of Mariage is not euill, and therefore *Paule* saith not only *Mariage is honourable*, but the bed is honorable, that is, even the action of Mariage is as lawfull, as Mariage. Besides *Paul* saith, *Let the Husband giue vnto the Wife due beneuolence*: heere is a commandement to yeeld this duty: that which is commanded, is lawfull; and not to doe it, is a breach of the commandement. Therefore Mariage was instituted before any sinne was, to shew that there is no sinne in it if it be not abused: but because this is rare, therefore after women were deliuered, God appointed them to be purified, shewing, that some staine or other doth creep into this action, which

*Be not thou vaine, and these words will not be offensive.

Hebr. 13. 4.

1. Cor. 7. 3.

Leuit. 12. 4. 5. &c.

1. Cor. 7. 5.

had neede to be repented, and therefore when they prayed, *Paule* would not haue them come together, least their prayers should be hindered.

The third
cause.

Gen. 2.

The third cause is, to auoid the inconuenience of solitarinesse, signified in these words, *It is not good for man to be alone*, as though he had said, this life would be miserable and irkesome, and vnpleasant to man, if the Lord had not giuen him a wife to company his troubles. If it be not good for man to be alone, then it is good for man to haue a fellow: therefore as God created a paire of all other kindes, so he created a paire of this kinde. We say that one is none, because he cannot be fewer than one, he cannot be lesser than one, he cannot be weaker than one, and therefore the Wise man saith, *Woe to him*

him which is alone, that is, he which *Ecc. 1. 4. 10.*
 is alone, shall haue woe. Thoughts
 and cares, and feares, will come to
 him, because hee hath none to com-
 fort him, as the eues steale in when
 the house is emptie; like a Turtle,
 which hath lost his mate; like one
 legge when the other is cut off,
 like one wing when the other is
 clipt, so had the man bin, if the
 woman had not bin ioyned to
 him: therefore for mutuall socie-
 tie, God coupled two together,
 that the infinite troubles which
 lye vpon vs in this world, might
 be eased, with the comfort and
 helpe one of an other, and that the
 poore in the world might haue
 some comfort as well as the rich:
 for the poore man (saith Salomon) is *Pro. 19. 7.*
 forsaken of his owne brethren, yet *Pro. 27. 10.*
 God hath provided one comfort-
 er for him, like Ionathans armour-
 bearer, *1. Sam. 14. 7.*

A Wife is
the poore
mans riches

bearer, that shall neuer forsake him, that is another selfe, which is the only commoditie as I may tearme it, wherein the poore doe match the rich, without which, some persons should haue no helper, no comforter, no friend at all.

But as it is not good to be alone, *Prou. 21. 9.* so Salomon sheweth, *That it is better to be alone, than to dwell with a froward wife,* which is like a quotidian ague, to keepe his patience in vre. Such furies do haunt some men, like *Saules* spirit, as though *1. Sam. 16. 14.* the Deuill had put a sword into their handes to kill themselues, therefore choose whome thou mayest enioy, or liue alone still, and thou shalt not repent thy bargain.

That thou mayest take and keepe without repentance, now we will speake of the choice, which some call

call the way to good wiues dwelling, for these flowers grow not on euery ground: therefore they say, that in wiuing and striuing, a man should take counsell of all the world. As *Moses* considered what spies he sent into *Chanaan*, so thou must regarde whome thou sendest to spie out a Wife for thee. *Deut. 1. 23.*
24. Discretion is a warie spie, but Two spies
 fancie is a rash spie, and liketh for a Wife.
 whome she will mislike againe.

In *Zacharie*, Sinne is called a woman, which sheweth, that women haue many faults, therefore he which chooseth of them, had neede haue iudgement, and make an Anatomie of their bodies and minds by squire and rule, before he say, This shall be mine. For the wisest man sayth, *I haue found one man of a thousand, but a woman among them all haue I not found,* *Eccle. 7. 30.*

as though there were a dearth of good women ouer the worlde.

For helpe hereof in *1. Cor. 7. 39.* wee are taught to marrie in the Lord, then we must choose in the Lord too : therefore we must begin our Mariage where *Salomon* began his wisedome. *Giue vnto thy seruant an vnderstanding heart :* so giue vnto thy seruant an vnderstanding wife. If *Abrahams* seruant praied the Lord to prosper his businesse when hee went about to choose a wife for another, how shouldst thou pray when thou goest about a wife for thy selfe, that thou maiest say after, *My lot is fallen in a pleasant ground.* To direct thee to a right choice herein, the holie Ghost giues thee two rules, *Godlines* and *Fitnes* : *Godlines*, because our Spouse must bee like *Christs* spouse, that is, graced with gifts

1. King. 3. 9

Gen. 24. 12.

Godly and
fit.

gifts & imbrodered with vertues,
as if wee did marrie *Holineffe* her
selfe. For the mariage of man and
woman, is resembled of the Apo-
stle to the Mariage of Christ and
the Church. Now, the Church is
called *Holie*, because she is holie.

Ephes. 5. 29.

In the 6. *Cantic*. she is called *Vnde-
filed*, because she is vndefiled.

Cant. 6. 8.

In the 45. *Psalme* she is called *faire
within*, because her beautie is in-

Psal. 45. 9.

warde: so our Spouse should bee
holie, vndefiled, and faire within.

As GOD respecteth the heart, so
we must respect the heart, because
that must loue, and not the face.

1. Sam. 16.

7.

Couetousnes hath euer been a si-
ter to the richest, and pride to the
highest, and lightnesse to the fai-
rest, and for reuenge hereof his
ioye hath euer ended with his
wiues youth, which tooke her
beautie with it. The goods of the

world

world are good, and the goods of the bodie are good, but the goods of the minde are better. As *Paule* commendeth Faith, and Hope, & Charitie, but saith the greatest of these is Charitie: so I may commend beauty, and riches, and godlines, but the best of these is godlinesse, because it hath the thinges which it wants, and makes euerie state alike with her gift of contentation.

1. Cor. 13.

13.

A fit Wife.

Secondly, the mate must be fit: it is not enough to bee vertuous, but to bee sutable; for diuers women haue many vertues, and yet doo not fit with some men; & diuers men haue many vertues, and yet doo not fit to some women: and therefore we see many times, euen the godly couples to iarre when they are married, because there is some vnfitnes betweene them

them which makes oddes. What is oddes but the contrary to euen? Therefore make them euen (saith one) and there will bee no oddes. From hence came the first vse of the Ring in Weddings, to represent this euennes: for if it be straighter than the finger it will pinch, & if it be wider than the finger it will fall of; but if it bee fit, it neither pincheth nor slippeth: So they which are like strue not, but they which are vnlike, as fire and water. Therefore one obserueth, that concord is nothing but likenesse, and that all strife is for vnfitnes: as in things when they fit not together, and in persons when they suite not one another.

The ceremonie is not approved, but the inuention declared.

How was GOD pleased when he had found a King according to his owne heart? So shall that man be pleased which findes a wife according

1. SAM. 2.

35.

The saying
of a godly
man.

cording to his owne heart, whether he be rich or poore, his peace shall affoord him a chearefull life, and teach him to sing, *In loue is no lacke*. Therefore a godly man in our time thanked the Lord that he had not onely giuen him a godly wife, but a fit wife: for he sayd not that she was the wisest, nor the holiest, nor the humblest, nor the modestest wife in the world, but the fittest wife for him in the world, which euery man should thinke when that knot is tyed, or els so often as he seeth a better, he will wish that his choyce were to make againe. As hee did thanke God for sending him a fit wife, so the vnmarried should pray God to send them a fit wife: for if they be not like, they will not like.

This fitnesse is commended by the holy Ghost in two words: one is

is in the 2. of *Gen.* and the other is *Gen. 2. 18.*
in the 2. *Cor. 6. 14.* That in *Gene.* is *2. Cor. 6. 14.*
Meete: God saith, *I will make man*
a helpe meet for him. Shewing, that
a wife cannot helpe well, vnles she
be meete. Further, it sheweth that
man is such an excellent creature,
that no creature was like vnto
him, or meete for him till the wo-
man was made. This meetnesse
GOD sheweth againe in the 22.
verse, where *Moses* saith, that of *Gen. 2. 22.*
the ribbe which was taken out of
man God built the woman: sig-
nifying, that as one parte of the
building dooth meete and fit with
another; so the wife should meete
and fit with the husband, that as
they are called couples, so they
may be called paires, that is, like as
a paire of gloues, or a paire of hose
are like; so man and wife should
be like, because they are a paire of
friends.

friends. If thou be learned, chuse one that loueth knowledge: if thou bee Martiall, chuse one that loueth prowesse: if thou must liue by thy labour, chuse one that loueth busbandrie: for vnlesse her minde stande with thy vocation, thou shalt neither inioye thy wife, nor thy calling.

That other word in the 2. *Cor.* 6. 14. is *Yoke*, there Mariage is called a Yoke. *Paule* saith, *Be not vnequally yoked*. If Mariage be a yoke, then they which drawe in it must be fit, like two Oxen which draw the yoke together, or els all the burden will lie vpon one. Therefore they are called yoke fellowes too, to shew that they which draw this yoke must be fellowes. As he which soweth seede, chuseth a fit ground, because they say, it is good grafting vppon a good stocke: so
he

Phil. 4. 3.

he which wil haue godly children
must chuse a godly wife: for like
Mother (sayeth *Ezechiel*) like *Ezek. 16.*
daughter. Now, as the Trauailer 44-
hath markes in his way that hee
may proceed aright: so the suiter
hath markes in his way that hee
may chuse right.

There be certaine signes of this
fitnes, and godlinesse, both in the
man and the woman. If thou wilt
knowe a godly man, or a godly
woman, thou must marke fiue
things; the report, the lookes, the
speech, the apparell, and the com-
panions, which are like the pulses
that shewe whether we be well or
ill. The report, because as the mar- 1.
ket goeth, so they say the market
men talke. A good man cōmonly
hath a good name, because a good
name is one of the blessings
which GOD promisethto good
men,

Fiue rules in
the choise
of a good
wife.

Psal. 112. 6

Pro. 10. 7.

Mar. 14. 9.

- men, but a good name is not to be praised from the wicked : & therefore Christ saith, *Cursed are you*
Luc. 6. 26. *when all men speake well of you :* that is, when euill men speake well of you, bicause this is a signe that you are of the world, *for the world liketh and praiseth her owne.* Yet as Christ
Ioh. 8. 19. said, *who can accuse me of sin ?* So it should bee said of vs, not who can accuse me of sinne ? but who can accuse me of this sinne, or who can accuse me of that sinne ? That is, who can accuse me of swearing ? who can accuse me of dissembling ? who can accuse mee of fornication ? No man can say this of his thought, but euery one should say it of the act, like *Zachariah & Elizabeth*, which are called vnblameable before men, because none could accuse them of open sinnes.
Luc. 1 6.
 2. The next signe is the looke, for
Salom.

Salomon saith, *Wisedome is in the face* *Ecc. 8. 7.* J
of a man: so godlines is in the face
of a man, and so folly is in the face
of a man, and so wickednesse is in
the face of a man. And therefore
it is sayd in *Esaiah 3. 9.* *The triall of*
their countenance testifieth against
them. As though their looks could
speake. One saith well, a modest
man dwelles at the signe of a mo-
dest countenance, and an honest
woman dwelleth at the signe of an
honest face, which is like the gate
of the temple that was called *Beau-* *Act. 3. 2.*
tiful: shewing, that if the entrie be
so beautifull, within is great beau-
tie.

To shewe how a modest coun-
tenance, and womanly shamefast-
nesse, doo commend a chaste wife,
it is obserued that the word *Nup-*
tiæ, which signifieth the Marriage
of the woman, dooth declare the

D

manner

manner of her Marriage : for it importeth a couering, because the Virgins which should be married, whē they came to their husbands, for modestie and shamesfastnes did couer their faces : as wee reade of

Gen. 24. 65.

Rebecca, which so soone as she sawe *Isaac*, and knewe that hee should bee her husband, she cast a vaile before her face, shewing that modestie should be learned before Marriage, which is the dowrie that God addeth to her portion.

3. The third signe is her speach, or rather her silence; for the ornamēt of a woman is silence : and therefore the law was giuen to the man rather than to the woman, to shew that he should bee the teacher, and she the hearer. As the Eccho answereth but one word for manie which are spoken to her ; so a maides answer should be a word,

To *Adam*
first, and to
Moses after.

Maides
must speak
like an Ec-
cho.

as though she sold her breath. The
 eye and the speach are the mindes
 Glasses; for out of the abundance of *Math. 12.*
 the heart (saith Christ) the mouth 34
 speaketh: as though by the speach
 we might know what aboundeth
 in the heart: and therfore he saith;
By thy words thou shalt bee iustified, *Math. 12.*
and by thy wordes thou shalt bee con- 36
demned. That is, thou shalt be iusti-
 fied to bee wise, or thou shalt bee
 condemned to bee foolish; thou
 shalt bee iustified to bee sober, or
 thou shalt bee condemned to bee
 rash; thou shalt bee iustified to bee
 humble, or thou shalt be condem-
 ned to be proud; thou shalt be iu-
 stified to be louing, or thou shalt be
 condemned to be enuious. There-
 fore Salomon saith, *A fooles lips are* *Prov. 18. 7.*
a snare to his owne soule. Snares are
 made for other, but this snare cat-
 cheth a mans selfe, because it be-

Prou. 17.

23.

Eccl. 12. 10.

Pro. 31. 26.

Prou. 19.

15.

Num. 19.

15.

4.

Luk. 16. 19.

Mat. 1. 6.

2. King. 1. 8

wraieth his folly, and causeth his trouble, and bringeth him into discredite. Contrariwise, *The heart of the wise* (saith Salomon) *guideth his mouth wisely, and the wordes of his mouth haue grace.* Now, to shewe that this should bee one marke in the choyce of thy Wife, Salomon describing a right Wife, saith, *She openeth her mouth with wisdom, & the lawe of grace is in her tongue.* As the open vessels were counted vncleane; so account that the open mouth hath much vncleannes.

The fourth signe is the apparel: for as the pride of the Glutton is noted, in that he went in purple euery day; so the humilitie of *Iohn* is noted in that hee went in haire-cloath euery day. A modest woman is known by her sober attire, as the Prophet *Elijah* was knowne by his rough garment. Looke not
for

for better within, than thou seest
 without ; for euery one seemeth
 better than hee is, if the face bee
 vanitie, the heart is pride. Hee
 which biddeth thee abstaine from *1. Theff. 5.*
 the *shewe of euill*, would haue thee *22.*
 to abstaine frō those wiues which
 haue the shewes of euill : for it is
 hard to come in the fashion, & not
 to be in the abuse. And therefore
Paule saith, *Fashion not your selues* *Rom. 12. 2.*
like vnto this world : as though the
 fashions of mē did declare of what
 side they are.

The fift signe is the companie : *5.*
 for birds of a feather will flie toge-
 ther, and fellowes in sinne will bee
 fellowes in league, as yong *Reho-* *1. King. 12.*
boam chose young companions. *2.*
 The tame beastes will not keepe
 with the wild, nor the cleane with
 the leproous. If a man cā be known
 by nothing els, then he maye bee

knowne by his companions; for
Prou. 1. 11. like will to like, as *Salomon* saith,
 theeues call one another. There-
 fore when *David* left iniquitie, he
Psal. 6. 3. sayd, *Away from me al ye that work*
iniquitie. Shewing, that a man ne-
 uer abandoneu euill, vntill hee a-
 bandon euill companie; for no
 good is concluded in this parla-
 ment. Therefore choose such a
 companiō of thy life as hath cho-
 sen companie like thee before: for
 they which did choose such as lo-
 ued prophane companiōs before,
 in a while were drawne to be pro-
 phane too, that their wiues might
 loue them. When these rules are
 obserued, they may ioyne toge-
 ther and say, as *Laban* and *Bethuel*
Gen. 24. 30. said, *This cometh of the Lord,* ther-
 fore we will not speake against it.
 How happie are those in whome
 Faith, and Loue, and Godlinesse
 are

are married together, before they marrie themselves? For none of these Martiall, and clowdie, and whining Marriages can saye that Godlinesse was invited to their Bridall; and therfore the blessings which are promised to godlinesse doo flie from them.

Now in this choice, are two questions. First, whether children may marrie without their parents consent: and the second, whether they may marrie with Papiſts or Atheists, &c. Touching the first, God saith, *Honor thy father and thy mother.* Now, wherein canst thou honour them more, than in this honourable action, to which they haue preserved thee, and brought thee vp, which concerneth the state of thy whole life? Againe, in the first institution of Mariage, when there was no Father to giue

Parents
consent in
marriage.

Exod. 20.

Gen. 2. 22.

consent, then our heavenly Father gaue his consent : God supplied the place of the Father, & brought his Daughter vnto her Husband, and euer since, the Father after the same manner, hath offred hys Daughter vnto the Husband.

*Exod. 22.**Num. 30. 6.*

Beside, there is a Lawe, that if a man deflowre a Virgin, he shall marrie her : but if the Father of the Virgin do not like of the Mariage, then he shall pay vnto her the dowrie of Virgins, that is, so much as her Virginitie is esteemed, so that the Father might allow the Mariage, or forbid it.

Num. 30. 6.

Againe, there is a Law, that if any free man, or free womā make a vow, it must be kept. But if a Virgin make a vow, it should not be kept, vnlesse her Father approue it, because she is not free : therefore if she did vow to marry,
yet

yet the Father hath power by this Lawe to breake it. Therefore the Lawe speaketh vnto the Father saying, *Thou shalt not take a Wife for thy sonne of straungers.* Therefore Paule speaketh to the Father, *If thou giue thy daughter to mariage, thou doest well:* therefore *Iobs* children are counted part of *Iobs* substance, shewing, that as a man hath the disposition of his owne substance, so he hath the disposition of his owne children. Therefore in *Math. 22. 30.* the Wife is sayd to be bestowed in mariage, which signifieth, that some did giue her beside her selfe: Therefore it is said, that *Iacob* serued *Laban*, that *Laban* might giue him his daughter to wife. Therefore *Saule* saith to *Dauid*, I will giue thee my eldest daughter to wife: therefore it is said, that *Iudah* tooke a wife

*Dent 7. 3.**1. Cor. 7. 38.**Iob. 1. 3.**Es 10.**Gen. 29. 18.**1. Sam. 18.*

17.

Gen. 28. 6.

to

to *Er* his sonne. Therefore *Sichem*
Gen. 34. 9. saith to his Father, Get me this
maide to Wife. Therefore in the
marriage of *Isaak*, we see *Abra-*
Gen. 24. 51. *hams* seruant in the place of *Isaak*,
52. 53. and *Rebecca* the maid and her pa-
rents, sitting in parliament toge-
Iud. 14. 2. ther: therefore *Sampson*, though
he had found a maid to his liking,
yet he would not take her to wife,
before he had tould his parents,
and craued their assent. It is a
sweete wedding, when the Father
and the Mother bring a blessing
to the feast, and a heauie vnion
which is curst the first day that
it is knit. The parents commit
their childrē to Tutors, but them-
selues are more than Tutors. If
children may not make other con-
tracts without their good will,
shall they contract marriage which
haue nothing to maintain it after,
vnlesse

vnlesse they returne to begge of them whome they skorned before? Will you take your fathers money, and will you not take his instruction? Marriage hath neede of many counsellors, and doest thou count thy Father too many? which is like the foreman of thy instructers. If you mark what kind of youths they be, which haue such haste, that they dare not stay for their parents aduice, they are such as hunt for nothing but beaurtie, and for punishment hereof, they marrie to beggerie, and lose their Father and Mother for their Wife: therefore honour thy parents in this, as thou wouldest that thy children should honour thee.

The second question is answered of *Paule*, when he saith, *Be not vnequally yoked with Infidells.* As we should not be yoked with Infidells,

Mariage
with Pa-
pists. &c.

fidells, so we should not be yoked with Papists, and so we should not be yoked with Atheists, for that also is to be vnequally yoked, vnlesse we be Atheists too. As the

Gen. 24. 3.

Exo. 34. 16.

Gen. 28. 1.

Mal. 2. 11.

Ezra. 9. 12

Gen. 34. 14.

The Similitude holds in their saying, and not in their meaning, for they speake truly, but they meant fallily.

Jewes might not marrie with the *Chananites*, so we may not marrie with them which are like *Chananites*, but as the sonnes of *Iacob* said vnto *Emor* which would marrie their Sister, *Wee may not giue our Sister to a man vncircumcised, but if you will be Circumcised like vs, then we will marrie with you.* So Parents should say to suiters, I may not giue my Daughter to a man vn-sanctified, but if you will be sanctified, then I will giue my Daughter vnto you. Though Heresie, and irreligion, be not a cause of diuorſe, as *Paule* teacheth, yet it is a cause of restraint, for we may not marrie all, with whome we may

may liue being married. If adulteric may separate marriage,shal not idolatry hinder marriage, which is worse than it? Christ saith, *Let* Mat. 19. 6.
no man separate, whome God hath Mar. 10. 9.
ioyned; so I may say, *Let no man*
ioyne, whome God doeth separate : For if our Father must be pleased with our Marriage, much more should we please that Father which ordained Marriage. Shall I say, *Be my Wife*, to whome I may not saye *Be my Companion* ? Or, *Come to my bed*, to whome I may not say , *Come to my table* ? How should my marriage speede well, when I marrie one to whome I 2. Iohn. 10.
may not say *God speede*, because she is none of Gods friendes ? Doth not hee marrie with the Deuill, which marrieth with the tempter ? For Tempter is his name, and Math. 4. 3.
to tempt is his nature . When a
man

man may chuse, he should chuse the best; but this man chuseth the worst. He prayeth, *Not to be led into temptation*, and leadeth himselfe into temptation. Surely he doth not feare sinne, which doth not shunne occasions; and he is worthy to be snared, which maketh a trappe for himselfe. When *Salomon*, the myrrour of wisdom, the wonder of the world, the figure of our Lord, by idolatrous Concubines is turned to an idolater, let no man say, I shall not be seduced, but say, How shall I stande, where such a Cedar fell? The Wife must be meete, as God saide, *Gen. 2. 18*. But how is shee meete, if thou be a Christian, and she a Papist? We must marrie in the Lord, as *Paule* saith: but how do we marrie in the Lord, when wee marrie the Lords enemies?

our

Luk. 11. 4.

*1. King. 11.
1. &c.*

1. Cor. 7. 39.

our Spouse must bee like Christs Spouse, but Christs Spouse is neither Harlot nor Heretick, nor Atheist. If she bee poore, the Lord reprocueth not for that: if she bee weake, the Lord reprocueth not for that: if she bee hard fauoured, the Lord reprocueth not for that: but none giueth any dispensation *Gen. 3. 4.* for godlines but the diuell. Therefore they which take that priuiledge, are like the which seeke to Witches, & are guiltie of preferring euill before good. This vnequal Mariage was the chiefe cause that brought the flood, & the first beginning of Giants, & mostrous *Gen. 6. 2.* births, shewing by their mostrous children, what a monstrous thing it is for beleeuers and vnbelecuers to match together. In *Matth. 22.* Christ sheweth, that before parties *Matth. 22. 11.* married, they were wont to put

Wedding
garment.

Note.
Luk. 14. 20.

Iob. 2. 9.
E 3. 1.

on faire & newe garments, which were called Wedding garments; a warning vnto all which put on Wedding garments, to put on trueth and holinesse too, which so precisely is resembled by that garment more than other. It is noted in the 14. of *Luke*, that of all them which were inuited to the Lords banquet, and came not, onely hee which had married a Wife, did not desire to bee excused, but saide stoutly, *I cannot come*. Shewing, how this state doth occupie a man most, and drawe him often from the seruice of God: and therefore wee had not neede to take the worse, for the best are combersome enough. In the 2. of *Iob*, it is obserued of the patient man, that hee did not curse the day of his birth, vntill his wife brake foorth into blasphemie: shewing, that wicked

wicked womē are able to change
 the stedfastest man, more than all
 temptatiōs beside. *Sampson* would
 take a *Philistian* to wife, but he lost *Iud. 14.*
 his honour, his strength, and his
 life by her, least any should doo the
 like. But what a notable warning
 is that in *2. Chro. 21. 6.* where the
 holy Ghost saith, *Ichoram* walked *2. Chro. 21. 6.*
 in the waies of *Ahab*, for he had
 the daughter of *Ahab* to wife, as
 though it were a miracle if he had
 been better than he was, because
 his wife was a temptation. Miser-
 able is that man which is fettered
 with a woman that liketh not his
 religion, for she will be nibling at
 his prayer, and at his studie, and at
 his meditations, till she haue tyred
 his deuotions, and turned the edge
 of his soule, as *Michol* tried *Dauid*, *2. Sam. 6. 16.*
 she mocked him for his zeale, and
 liked her self in her folly. Therefore

Luk. 17. 32. as Christ saith, *Remember Lots wife* : so when thou marriest, remember *Iehorams* wife, and be not wedded to her which hath not the Wedding garment : but let vnitie goe first, and let vnion come after, and hope not to conuert her, but feare that she wil peruert thee, least thou saye after, like him which should come to the Lords banquet, *I haue married a wife and cannot come.*

The duties of Marriage.

Yet the chiefeſt point is behind, that is your duties. The duties of Mariage may be reduced to the duties of Man and Wife one toward another, and their duties toward their children, and their duties toward their seruants. For themſelues, ſaith one, they muſt think that they are like two birds, the one is the Cock, and the other is the Dam : the Cocke flieth abroad

The man
and wife
like cock
and dam.

broad to bring in, the Dam sitteth
vpon the nest to keepe al at home,
So God hath made the man to tra-
uaile abroade, and the woman to
keepe home: and so their nature,
and their wit, and their strength
are fitted accordingly; for the mā's
pleasure is most abroade, and the
womans within.

In euery state there is some one
vertue which belongeth to that
calling more than other; as Iustice
to Magistrates, and Knowledge to
Preachers, and Fortitude to Soul-
diers: so loue is the Marriage ver-
tue, which sings Musicke to their
whole life. Wēdlocke is made of
two loues, which I may call the
first loue, and the after loue. As e-
uerie man is taught to loue GOD
before he be bid to loue his neigh-
bour; so they must loue God be-
fore they can loue one another.

Mariage
compoun-
ded of two
loues.

To shew the loue which should be betweene man and wife, Marriage is called *Coniugium*, which signifieth a knitting or ioining together: shewing, that vnlesse there be a ioyning of harts, and knitting of affectiōs together, it is not Marriage indeed, but in shew & name, and they shall dwell in a house like two poysons in a stomack, & one shall euer be sicke of the other.

Therefore, first that they may loue, and keepe loue one with another, it is necessarie that they both loue God, and as their loue increaseth toward him, so it shall increase each to other. But the man must take heed that his loue toward his Wife, be not greater than his loue toward God, as *Adams* and *Sampsons* were, for all vnlawfull loue will turne to hatred, as the loue of *Amnon* did to-
ward

Gen. 3. 6.
Ind. 16. 17.

ward *Thamar*, and because Christ 2. Sam. 13. 15. Math. 10. 37. hath forbidden it, therefore hee will crosse it. This made *Vriah* so fearefull, least the pleasure of his wife should drawe his heart from God, that he would not goe to his owne house, so long as he had cause to mourne & pray, although he had a wife which feared God, like himselfe: and that you may see, it is no cheape dalliance for the husband to make the wife, or the wife to make the husbände lesse zealous than they were. In *Deut. 13.* the wife which did draw her husband from God, is condemned to dye: Therefore good wiues, when their husbands purpose any good, should encourage them like *Iacobs* wiues, which Gen. 30. 16. bad him doo according to the word of God: and if they see them minded to any euill, they should

Mt. 27.

19.

Math. 22.

11.

stay them like the wife of *Pilate*, which counsell'd her husbände not to condemne Christ: for seeing holinesse is called the Wedding garment, who shall weare this Wedding garment, if they weare it not which are wedded? When one holie hath found another, then GOD seemeth to make the marriage, and his Angels come to the feast.

Best pollicie in marriage to begin well.

To passe ouer sleights, which seldom prosper, vnlesse they haue some warrant. The best pollicie in Marriage, is to begin well, for as bourds well ioyned at first, sit close euer after, but if they square at first, they warp more and more. So they which are well ioyned, are well married, but they which offend their loue before it be settled, fade euery day like a *Mari-gould*, which closeth her flower

as the Sunne goeth downe , till
they hate one another more then
they loued at first.

To begin this concord well, it is
necessarie to learne one anothers
nature, and one anothers affecti-
ons, and one anothers infirmities,
because ye must be helpers, and ye
cannot help, vnlesse ye know the
disease. Al the iarres almost which
do trouble this band, do rise of
this, that one dooth not hit the
measure of the others heart, to ap-
plic themselues to either nature,
whereby it commeth to passe,
that neyther can refraine, when
either is offended; but one sharp-
neth another, when they had need
to bee calmed : Therefore they
must learne of *Paule* , to fashion
themselues one to the other , if
they would win one another, and
if any iarre do arise, in no wise di-

They must
learne one
anothers
nature.

1 Cor. 9. 20

uide beds for it; for the the Sunne
Eph. 4. 25. goeth downe vppon their wrath,
 and the meanes of reconcilment
 is taken away. Giue passions no
 time; for if some mans anger stand
 but a night, it turneth to malice
 which is incurable. The Apostle
1. Cor. 11. saith, that there will be offences in
 19. the Church; so sure there will be
 many offences in Marriage: but
 as he saith, these are but trials v. ho
 haue saith; so these are trials who
 are good husbands, and who are
 good wiues. His anger must bee
 such a moode, as if hee did chide
 with himselfe, and their strife as it
 were a sauce made of purpose to
 sharpen their loue when it waxeth
 vnpleasant; like *Ionathans* arrowes
1. Sam 20. which were not shot to hurt, but
 20. to giue warning. Knowing once
 a couple which were both cholle-
 ricke, & yet neuer fell out, I asked
 the

the man how they did order the matter that their infirmitie did not make them discorde. He answered me, when her fit is vppon her, I yeeld to her, as *Abraham* did to *Sara*, and when my fit is vppon me, she yeelds to me, and so we neuer striue together but a sunder. Me thought it was a good example to commend vnto all married folkes; for euerie one hath his frensie, and loueth them that can beare his infirmitie. Whom will a woman suffer if she will not suffer her husband; and whose defects will a man beare, if hee will not beare hers which beareth his? Thus much of their dueties in generall, now to their seuerall offices.

The man may spell his duety out of his name, for he is called the Head: to shew, that as the eye, and

A sweete
example,
teaching
how couples
shall neuer
fall out.
Gen. 16.6.

Eph. 5.23.

and the toong, and the care, are in the head to direct the whole bodie, so the man should be stored with wisdome, and vnderstanding, and knowledge, and discretion, to direct his whole familie, for it is not right that the worse should rule the better, but that the better should rule the worse, as the best rules all. The husband saith, that his wife must obey him because he is her better, therefore if he let her be better than himselfe, he seemes to free her from her obedience, and binde himselfe to obey her.

The husbands first
dutie.

His first duty is called *Harting*, that is, hartie affection. As they are handfasted, so they must be hartfasted, for the eye, and the toong, and the hand, will be her enemies, if the hart be not her friend. As Christ draweth all the
Com-

Commandements to Loue, so I may draw all their duties to loue, which is the hearts gift to the Bride. Firſt, hee muſt chooſe his loue, and then he muſt loue hys choiſe, this is the oyle which maketh all things eaſie. In *Salomons Song*, which is nothing elſe but a deſcription of Chriſt the Bridegroom, and the Church hys Spouſe, one calleth the other *Loue*, to ſhewe, that though both doe not honour alike, yet both ſhould loue alike, which the man may do without ſubiection.

The man is to his wiſe, in the place of Chriſt to his Church: therefore the Apoſtle requireth ſuch an affection of him toward his Spouſe, as Chriſt beareth toward his Spouſe: for he ſayeth, *Husbands loue your Wives as Chriſt* *Eph. 5.25.* *loued the congregation*, that is, with a holie

Vnderſtand
in his marriage only.

a holie loue, with a hartie loue,
and with a constant loue, as the
Church wold be loued of Christ.

Will not a man loue his glorie?

1. Cor. 11.

7.

Why *Paule* calleth the woman
the glorie of the man, for her reue-
rence makes him to be reueren-
ced, and her praise, makes him to
be praised. Therefore he which
loueth not his Wife, loueth his
shame, because she is his glorie.

Ephes. 5. 28.

In *Ephes. 5. 28. Paule* saith, *He which
loueth his Wife, loueth himselfe*, for
thereby he inioyeth peace and
comfort, and helpe to himselfe in
all his affaires: therefore in the
same verse *Paule* counselleth hus-
bands to loue their wiues as their
bodies. And after, in the 33. verse,
as though it were too little to loue
them as their bodies, he sayth, *Let
euerie one loue his Wife as himselfe,*
that is, body and soule too. For if

God

God commaunded men to loue
their neighbours as themselues, *Leuit. 19.*
much more are they bound to
loue their wiues as themselues,
which are their next neighbours.

12.

As *Elkanah* did not loue his wife *1. Sam. 1. 2.*
lesse for her barrennes, but sayd,
Am not I better vnto thee than tenne
sonnes? as though he fauoured her
more, for that which she thought
her selfe despised. So a good hus-
band will not take occasion to
loue his wife lesse for her infirmi-
ties, but comfort her more for
them, as this man did, that she may
beare with his infirmities too.

When Christ sayth, *that a man* *Mar. 10. 7.*
should leaue Father and Mother, to
cleaue to his wife, hee signifieth,
how Christ left his Father for his
Spouse, and that man doth not
loue his wife so much as he should
vntill he affect her more than euer
he

Gen. 12. 1.

he did his father or mother. Therefore when GOD bad *Abraham* forsake all his kindred: yet he bad him not forsake his Wife. As though the other sometime might be forsaken for God, but the wife must bee kept for GOD, like a charge which bindeth for tearme of life.

The husbands
second duty.

Man and
Wife are
two partners.

His next duetie to loue, is a fruit of his loue, that is, to let all things be cōmon betweene them, which were priuate before. The man & wife are partners like two owers in a boate, therefore hee must diuide offices, and affaires, & goods with her, causing her to bee feared and reuerenced, and obeied of her children & seruants like himselfe; for she is as an vnder officer in his Common weale, and therefore she must be assisted & borne out, like his deputie, as the Prince standeth
with

with his Magistrates for his owne quiet, because they are the legges which beare him vp. To shew this communitie betweene husband and wife, he is to maintaine her as he dooth himselte, because Christ saith, *They are no more two but one.* *Mar. 10. 3.*

Therefore when hee maintaineth her, hee must thinke it but one charge, because he maintaineth no moe but himself, for they two are one. He may not say as Husbands are wot to say, that which is thine is mine, and that which is mine is my owne: but that which is mine is thine, and my selfe too. For as it is sayd, *He which hath giuen vs his Sonne, can he denie vs any thing?* *Rom. 8. 32.* So she may say, he which hath giuen me himselte, can he denie me any thing? The bodie is better than the goodes; therefore if the bodie be mine, the goods are mine too.

Lastly,

The husbands last
duty.

1. Pet. 3. 7.

Lastly, hee must tender her as much as all her friends, because he hath taken her from her friends, and couenanted to tender her for them all. To shew how he should tender her, *Peter* saith, *Honour the woman as the weaker vessell*. As we doo not handle glasses like pots, because they are weaker vessels, but touch the nicely and softly for feare of cracks; so a man must intreate his wife with gentlenes and softnes; not expecting that wisdom, nor that faith, nor that patience, nor that strength in the weaker vessell, which should be in the stronger; but thinke when he takes a wife he takes a Vineyard, not grapes, but a vineyard to beare him grapes: therefore he must sow it, and dresse it, and water it, and fence it, and thinke it a good vineyard if at last it bring forth grapes.

So

So hee must not looke to finde a wife without a fault, but thinke that she is committed to him to re-claime her from her faults; for all are defectiues: and if he finde the Prouerbe true, that in space com-meth grace, hee must reioyce as much at his wife when she men-deth, as the Husbandman reioy-ceth when his Vineyard begin-neth to fructifie.

This is farre from ciuill warres betweene man and wife; in all his offices is found no office to fight. The very name of a wife is like the Angell which stayed *Abra-* Husbands must hold their hands and Wiues their tungs.
hams hand whē the stroke was cō- Gen. 22.12
ming. If *Dauid*, because he could not expresse the good and com-fort of Vnitie, was faine to say, *Oh* Psal. 133.1.
how good and ioyfull a thing it is for brethren to dwell together in vnitie?
Then weigh and iudge how harsh
F and

and bitter a thing it is for man and wife to liue together in emnities.

For the first yeare after Marriage,

Dent. 24. 5. God would not haue the husband goe to warre with his enemies, but no yeare would he haue him warre with his wife, and therefore God gaue him that yeare to stay at home and settle his loue, that hee might not warre, nor iarre after: for the God of peace dwelleth not

Math. 12. 25. in the house of warre. As a kingdome cannot stand if it bee diuided, so a house cannot stand if it bee diuided: for strife is like fire which leaues nothing but dust, & smoake, and ashes behind it. We reade in the Scripture of Masters that stroke their seruants, but ne-

Gen. 19. 33. uer of any that stroke his Wife, but rebuked her. *Lot* was drunke when hee lay with his daughters instead of a wife; and is he sober
which

which striketh his wife in stead
 of his seruants? The lawe sheweth *Deut. 23. 2.*
 how a bond man should bee cor-
 rected, but the wife is like a Iudge
 which is ioyned in Commisſion
 with her Husband to correct o-
 ther. Wilt thou strike one in his
 owne house? no more shouldest
 thou strike thy wife in her house.
 She is come to thee as to a Sanctu-
 arie, to defend her from hurt, and
 canst thou hurt her thy selfe?
 Therefore *Abraham* was called *Sa-* *Gen. 20. 16.*
ras Vayle, because he should shield
 her for a Vaile is made to saue. *A-*
braham said to *Lot*, *Are we not bre-* *Gen. 13. 8.*
thren? that is, may brethren iarre?
 but they may say, are we not one?
 can one chide without another?
 can one fight without another?
 He is a bad Ost, which welcom-
 meth his guest with stripes. Doth
 a King trample his Crowne? *Sa-*

Pro. 12. 4. *lomon* calleth the wife, *the Crowne of the husband*, therefore he which woundeth her, woundeth his honour : She is a free Citizen in thy house, and hath taken the peace of thee the first day of her Marriage, to hold thy hands till she release thee againe. *Adam* saith of his Spouse, *This is flesh of my flesh* : But *Gen. 2. 23.* no man saith *Paule*, *Ever hated his owne flesh*. So then, if a man aske whether he may strike his wife? God sayth nay, thou mayest not hate thy wife, for no man hateth his owne flesh, shewing, that he should not come neere blowes, but thinke his wrath too much : *Col. 3. 16.* for *Paule* saith, *Be not bitter to your Wiues* : noting that anger in a husband is a vice. Euery man is ashamed to lay hands on a woman, because she cannot match him, therefore he is a shamelesse man which
laith

laicth hands on his wife. If a man be seene raging with himselfe, he is carried to Bedlam; so these mad men which beate theselues should be sent to Bedlam til their madnes be gone. *Salomon* saith, *Delight continually in her loue*: that is, begin, proceede and ende in loue. This counsell is broken so often as they discord. In reuenge whereof, he sheweth that their delight is gone, because he calleth Loue their delight. Therefore as *Paule* saith of Bishops, *A Bishop must be no striker*; so a Husband must bee no striker, for hee which striketh his owne flesh, breaketh that lawe which saith, *Thou shalt not make a skarre in thy flesh*: and is like the *Baalites* which wounded their owne bodies. Thus wee haue sent a letter vnto Husbands to reade before they fight. Now let vs goe home

Pro. 5. 16.

1. Tim. 3.

31.

Of his wife,

Leu. 19. 28.

Deut. 14. 1.

1. Ki. 18. 28

It is properly ment in mourning for the dead, but it doth imply an vnlawfulness to hurt our selues.

Pro 5.19.

to Loue againe. Wouldest thou learne how to make thy match delightfull? *Salomon* said, *Reioyce in her loue continually.* As though thou couldst not delight without loue, and with loue thou mightest delight continually. Therefore Loue is called the thankfull vertue, because it rendereth peace, and ease, and comfort to him that makes of her. So much to Husbands.

The Wo-
mans due-
ties.

Phil.4.3.

Likewise the Woman maye learn her duetic out of her names. They are called goodwiues, as goodwife *A.* and goodwife *B.* E- uery Wife is called Goodwife; therfore if they be not goodwiues their names doo belie them, and they are not worth their titles, but answer to a wrong name as Play- ers doo vpon a stage. This name pleaseth them wel: but beside this a Wife is called a *Yoke fellowe*, to shewe

shewe that she should helpe her Husband to beare his yoke, that is, his griefe must bee her griete; and whether it bee the yoke of puer-tie, or the yoke of enuie, or the yoke of sicknesse, or the yoke of imprisonment, she must submit her neck to beare it patiently with him, or els she is not his yoke fellowe, but his yoke, as though she were inflicted vpon him for a penaltie, like *Iobs* Wife whome the diuell left to torment him, when he tooke away all beside. The Apostle biddeth to reioyce with them that reioyce, and mourne with them that mourne. With whom should the Wife reioyce rather than with her Husband? or with whome should she mourne willinger than with her owne flesh? *I will not leaue thee*, saith *Elisha* to *Eliah*: so she should neuer

*Iob. 2. 9.**Rom. 12.*

15.

2. Kin. 2. 6.

Gal. 6. 2.

leauē him till death. Beare one ano-
thers burden (saith *Paula*) who shall
beare others burden if the Wife
doo not beare her Husbands bur-

1. Kin. 21. 5

den? Wicked *Iezabel* comforted
her Husband in his sicknesse, and
Ieroboams Wife sought for his
health, though she was as bad as

Gen. 12. 1.

he. God did not bid *Sarah* leauē
her father, and her Countrey, as he
bad her husband; yet because hee
bad *Abraham* leauē his, she left
hers too, shewing that she was cō-
tent not onely to bee his playfel-
lowe, but his yoke fellowe too.
Beside a yoke fellowe, she is called

Gen. 2. 18.

a *Helper*, to helpe him in his busi-
nesse, to helpe him in his labours,
to helpe him in his troubles, to
helpe him in his sicknesse, like a
woman Physitian, sometime with
her strength, and sometime with
her counsell: for sometime as God

con-

confoundeth the wise by the foolish, and the strong by the weak, 1. Cor. 1. 27
 so he teacheth the wise by the foolish, and helpeth the strong by the weak. Therefore *Peter* saith,
Husbands are wonne by the conuersation of their Wiues. As if he should
1. Pet. 3. 1.
 say, sometime the weaker vessell is the stronger vessell, and *Abraham* may take counsell of *Sara*, as
Gen. 25. 2.
Naaman was aduised by his seruant. The *Shunamites* counsel made
2. Kin. 5. 3.
 her Husband receiue a Prophet into his house, and *Hesters* counsell made her Husband spare the
2. Kin. 9. 10
 Church: so some haue been better helpers to their husbands, than
Hest. 7. 3.
 their husbands haue bin to them, for it pleaseth God to prouoke the
 wife with the foolish, as he did the *Iewes* with the *Gentiles*.
Deut. 32. 21.

Beside a Helper, she is called a Comforter too, & therefore the man Pro. 5. 18.

1. Sam. 16.

23.

Gen. 27. 9.

1. Sam. 25. 3

is bid to reioyce in his Wife,
 which is as much to saye , that
 Wiues must bee the reioycing of
 their Husbands, euen like *Dauids*
Harpe to comfort *Saule*. Therefore
 it is sayd of *Rebeccah*, that she pre-
 pared meate for her husband, such
 as hee loued: so a good Wif is
 knowne when her wordes and
 deedes and countenances are such
 as her Husband loueth , she must
 not examine whether he bee wise
 or simple, but that she is his wife,
 & therefore they which are bound
 must obey , as *Abigail* loued her
 husband though he was a foole :
 for the Wif is as much despised
 for taking rule ouer her Husband,
 as he for yeelding it vnto her. It
 becomes not the Mistris to be Ma-
 ster , no more than it becometh
 the Master to be Mistris, but both
 to saile with their owne winde.
 Lastly,

Lastly, wee call the Wife, *Hus-*
wife, that is, house wife, not a street
 wife like *Thamar*, nor a field wife
 like *Dinah*, but a house wife, to
 shew that a good wife keepes her
 house: & therefore *Paule* biddeth
Titus to exhort women that they
 be chaste, & keeping at home: pre-
 sently after *Chast*, he saith, *keeping*
at home, as though *Home* were
 Chastities keeper. And therefore
Salomon depainting the Whore, *Pro. 7. 12.*
 setteth her at the doore, now sit-
 ting vpon her stalls, now walking
 in the streetes, now looking out
 of the windowes, like curled *Ie-*
zabel, as if she held forth the glasse
 of temptation, for vanitie to gaze
 vpon. But Chastitie careth to
 please but one, and therefore she
 keepes her Closet, as though she
 were still at prayer. The Angell
 asked *Abraham*, where is thy
 wife?

*Gen. 38. 14.**Gen. 34. 1.*Why wiues
are called
Huswiues.*Tit. 2. 3.**Pro. 7. 12.**2. King 9.*
30.

Gen. 13. 9.

wife? *Abraham* answered, she is in the Tent. The Angell knewe where she was, but yet hee asked, that we might see how Women in olde time did keepe their rents and houses. It is recorded of the

2. Kin. 9. 30

Shunamite, that she did aske her Husband leaue to goe vnto the Prophet, though she went to a Prophet, and went of a good errand, and for his cause as much as her owne, yet she thought it not meete to goe farre abroad without her Husbands leaue.

Phidias when he should paint a Woman, painted her sitting vnder a Snail's shell; signifying that she should goe like a Snail, which carrieth his house vpon his back.

1. King. 2.

36. 37.

Salomon bad *Shimei*: Goe not beyond the riuer: so a Wife should teach her secte, go not beyond the doore; she must count the walles of

of her house like the bankes of the Riuer which *Shimei* might not passe, if he would please the King. For when **Adam* was away, *Eue* was made a pray : if her Husband bee from her, vntill hee returne againe, she must thinke her selfe a Widdowe, that is, seperate from man : for *Vidua* doth signifie a *vi-ro diuisa*, that is, Widdowe doth signifie diuided from man : therefore now she must haue no fellowship, no companie with men, because she is diuided from man.

Husbands should not keepe their Wiues so straight, but Wiues should not think their house their prison, but as their Paradise where they would be.
**Gen. 3. 2.*

As it becommeth her to keepe home, so it becommeth her to keep silence, and alway speake the best of her head. Other seeke their honour in triumph, but she must seeke her honour in reuerence, for it becommeth not any woman to set light by her husband, nor to publish his infirmities. For they say,

A wife may not vtter her Husbāds faults.

say, it is an euill bird that defileth his owne nest: and if a Wife vse her Husband so, how maye the Husband vse the Wife? Because this is the qualitie of that sex, to ouerthwart, and vpbraide, and sue the preheminance of their Husbonds, therefore the Philosophers could not tell how to define a Wife, but called her *The contrarie to a Husband*, as though nothing were so crosse and contrarie to a man, as a Wife. This is not Scripture, but no slaunder to many. As *Dauid* exalteth the loue of women aboue all other loues; so *Salomon* mounteth the enuie of women aboue all other enuies, stubborne, sullen, taunting, gainsaying, outfacing, with such a bitter humour, that one would thinke they were molten out of the salt pillar into which *Loths* Wife was transformed.

A Wife the
contrary to
a Husband.

2. Sam. 1.

26.

Pro. 21. 19.

Gen. 19. 26.

med. We say not, all are alike, but this sect hath manie Disciples. Dooth the ribbe that is in a mans side fret him, or gall him? no *Gen. 2. 20.* more should she which is made of the ribbe. Though a woman bee wife and painfull, and haue many good parts, yet if she bee a shrewe, her troublesome iarring in the end will make her honest behauiour vnpleasant, as her ouer pinching at last causeth her good huswiferie to be euill spoken off. Therefore although she be a Wife, yet sometime she must obserue the seruants lesson, *Not answering againe, &c* *Tit. 2. 9.* hold her peace to keep the peace. Therefore they which keepe silence, are well sayd to holde their peace, because silence oftentimes doth keep the peace, when wordes would breake it.

To her silence and patience she
must

must adde *The acceptable obedience*; which makes a Woman rule while she is ruled. This is the Wives tribute to her Husband;

Ephe. 5. 23. for she is not called his head, but hee is called her head. Great cause hath man to make much of his wife, for great and many are her dueties to him. And therefore

Ephe. 5. 22. *Paule saith, Wives submit your selues vnto your Husbands as to the Lord.*

How farre
the Wife
should o-
bey.

Shewing that she should regarde his will as the Lordes will, but withall as the Lord commandeth only that which is good & right: so she should obey her Husband in good and right, or els she dooth not obey him as the Lord, but as the tempter. The first subiection of Woman began at sinne; for when GOD cursed her for seducing her Husband, when the Serpent had seduced her, he sayd, *He shall*

shall have authoritie ouer thee. And *Gen. 3. 16.*

therefore as the man named all o-
ther creatures, in signe that they *Gen. 2. 20.*

should bee subiect to him, as a ser-
uant which commeth when his
Master calleth him by his name;
so he did name the woman also in *vers. 23.*

token that she should be subiect to
him likewise. And therefore *A-*
suerus made a lawe, that euery man *Hesl. 1. 20.*

shoulde beare rule in his owne *22.*
house, and not the Woman. Be- *Num. 30. 7.*

cause she sinned first, therefore she *Iud. 19. 26.*

is humbled most, and euer since
the daughters of *Sara* are bound to *Gen 19. 12.*

call their husbands Lords, as *Sara* *1. Pet. 3. 6.*

called her husband, that is, to take
them for their Lords, for heads &

gouernours. If ye disdain to fol-
lowe *Abrahams* Spouse, the Apo-

stle biddeth you followe Christs
Spouse: for he saith, *Let a wife bee* *Ephe. 5. 24.*

subiect to her husband, as the Church

Iob. 13. 13. is to Christ. *A greater loue than this* (saith Christ) *no man can haue.* So a better example than this no Woman can haue.

The cause
why many
despise their
husbands.

1. Tim. 2. 9.

1. Pet. 3. 5.

Gen. 3. 21.

Gen. 3. 7.

That the Wife may yeeld this reuerence to her Husband, *Paule* would haue her attire to bee modest and orderly; for garish appa-
rell hath taught manie gossips to disdaine their husbands. This is the folly of some men, to lay all their pride vpon their wiues, they care not how they slouen themselves, so their wiues iet like Pea-
cocks. But *Peter* doth commend *Sara* for her attire, and not *Abra-
ham*, shewing that women should braue it no more than men, and
God made *Eues* coate of the same cloath that he made *Adams*. They couered themselves with leaues, and God derided them, but now they couer themselves with pride,
like

like Sathan which is fallen down *Luk. 10. 18.*
 before them like lightning, ruffe
 vpon ruffe, lace vpon lace, cut vpō
 cut, foure and twentie orders vntil
 the woman be not precious as her
 apparell, that if any man would
 picture vanitie, he must take a pat-
 terne of women, or els he cannot
 drawe her likenes. As *Herodias Math. 14. 6*
 was worfe for her fine dauncing,
 so a woman may haue too many
 ornaments: frised lockes, naked
 breasts, painting, perfume, and e-
 specially a rowling eye are the
 forerunners of adulterie, and hee
 which hath such a wife, hath a fine
 plague. Once women were mar-
 ried without dowries, because
 they were well nurtured, but now
 if they waighed not more in gold
 than in goodnes, many should sit
 like nuns without husbands. Thus
 we haue shadowed the mans due-

ties to his wife, and the womans to her husband.

Their due-
ties to their
seruants.

After their dueties one to another, they must learne their dueties to their familie. One compareth the master of the house to the *Seraphin*, which came and kindled the Prophets zeale: so he should goe from wife to seruants, and from seruants to children, and kindle them in the zeale of GOD, longing to teach his knowledge as a Nurse to emptie her breasts. Another saith, that a master in his family hath al the offices of christ: for hee must rule, and teach, and pray; rule like a King, teach like a Prophet, pray like a Priest. To shewe how a godly man should behaue himselte in his household, when the holy Ghost speaketh of the conuersion of any housekeeper, lightly he saith, that the man be-

Esa. 6. 6.

Reu. 5. 10.

Act. 16. 13.
Eccl. 18. 8.

beleueed with al his household. As *Peter* being conuerted, must conuert his brethren ; so the master being conuerted, must conuert his seruants. For therefore God sayd, that he would not hide his counsell from *Abraham*, because hee would teach his familie : and surelie all duetie which is not done of conscience, is but eye seruice, and faileth at most neede, as *Ziba* betraied his master when he should haue defended him. Therefore before *Onesimus* was conuerted, *Paul* said, he was an vnprofitable seruant: but when hee was conuerted, hee calleth him *more than a seruant*, because such a seruant is better than many seruants. Therefore though *Laban* was wicked himselfe, yet he reioyced that *Iacob* his seruant was godly, because GOD blessed him better for him. *Ioshua* saith, I

Luc. 22. 32.

Gen. 18. 17.

2. Sam. 16.

3.

Phile. 11.

Gen. 29. 27.

Iosh 24.15. *and my household will serue the Lord.*
Shewing that masters should receiue none into their houses, but whom they can gouerne, as *Ioshua* did. Therefore it is noted of *Cornelius*, that all his household serued God like himselfe. This is reported also of *Ioseph* and *Marie* for an example, that they went vp euerie yere with all their familie to worship at *Ierusalem*, that their childre and their seruants might learne to know God as well as they. These examples bee written for householders, as other are for Magistrates, and Ministers, and Souldiers, that no calling might seeke further than the Scripture for instruction. Wherefore as you are masters now, and they your seruants, so instruct them and traine them, as if you would shewe what masters they should be hereafter.

Alter

After the care of their soules,
 they must care for their bodies; for
 if the labourer is worthie of his *Luc. 10 7.*
 hire which laboureth but a day,
 what is the seruant worth which
 laboureth euerie day? Therefore
Paule is so earnest with *Philemon*
 to make much of *Onesimus* his ser-
 uant, that he desireth *Philemon* to *Phile. 17.*
 receiue him as he would himself.
 Therefore because cruell & gree-
 die Masters should not vse them
 too hardly, God remembred them
 in his creation, and made euerie *Gen. 2. 2.*
 weeke one day of rest, wherein
 they should be as free as their Ma-
 sters: so God pitieth the poore la-
 bourer from heauen, and euerie
 Saboath looks downe vpon him
 from heauen, as if he should say,
 one day thy labours shall haue an
 ende, and thou shalt rest for euer
 as thou retest this day.

2. Sam. 18.

5.

Gen. 31. 9.

By this wee see, as *Dauid* did li-
mit *Ioab* that hee should not kill
Asalom, so God hath bound ma-
sters that they should not oppresse
their seruants. Shall God respect
thine more than thou? Art thou
made fresher to thy labour by a
little rest, and is not thy seruant
made stronger by rest to labour
for thee? How many beasts and
sheepe did *Laban* lose onely for
hardly intreating of a good ser-
uant? Therefore that is the way to
lose, but not to thrive. He which
counteth his seruant his slaue, is in
an error, for there is difference be-
twene beleeuing seruants, and
Infidel seruants: the Infidels were
made slaues to the *Iewes*, because
GOD hated them, and would
humble them, but their brethren
did serue the like helpers, which
should be trained by them.

It

It is not a base nor a vile thing
to be called a seruant, for our Lord *Esa. 42. 1.*
is called a seruant, which teacheth *Math. 12.*
Christians to vse their seruants *18.*
well for Christs sake, seeing they
are seruants too, and haue one ma-
ster Christ. As *Danid* speaketh of
man, saying, *Thou hast made him a* *Psal. 8. 6.*
little lower than the Angells: so I
may say of seruants, that God hath
made them a little lower thā chil-
dren, not children, but the next to
children, as one would say inferi-
our children, or sonnes in lawe:
and therefore the householder is
called *Paterfamilias*, which signi-
fieth a father of his familie, be-
cause he shoulde haue a fatherly
care ouer his seruants, as if they
were his children, and not vse the
onely for their labour like beasts.
Beside, the name of a seruant doth
not signifie suffering, but dooing:
there-

1. Cor. 12.

13.

Pro. 12. 10.

1. Tim. 5. 8.

Pro. 30. 8.

therefore masters must not exercise their hands vpon them, but set their hands to worke: and yet as God laieth no more vpon his seruants than he makes them able to beare; so men should lay no more vpon their seruants than they are able to beare. For a good man (saith *Salomon*) is mercifull to his beast, and therefore he will be more mercifull to his brother. That man is not worthie to bee serued which cannot affoord that his seruants should serue God as well as himselfe. Giue vnto God that which is Gods, and then thou maiest take that which is thine. *He which careth not for his familie,* (saith *Paule*) *is worse than an Infidel:* because Infidels care for their familie. But as *Agur* praieth, *Giue me not too much nor too little, but feede me with foode conuenient.* So
their

their care should not be too much
nor too little, but conuenient, or
els they are worse than Infidells
too, because Couetousnes is called
Idolatrie, which is worse than In-
fidelitie: for it is lesse rebellion
not to honour the King, than to
set vp another King against him,
as the Idolaters doo against the
King of heauen,

Eph. 5. 5.

Next vnto seruants instruction
and labours, must bee considered
their corrections. As *Paule* saith,
Fathers prouoke not your children to
wrath: So I may say, Masters pro-
uoke not your seruants to wrath,
that is, vse such reproofes, & such
corrections, that you do not pro-
uoke them, but mooue them, that
you doo not exasperate them, but
win them; for reuiling words and
vnreasonable fiercenes, doth more
hurt than good. And therefore the
lawe

Eph. 6. 4.

law of God did charge the Master that hee should not inflict aboue
Deut. 23. 2. fourtie stripes vppon his seruant, least hee should seeme despised in his eyes. For while a childe, or scholler, or seruant dooth thinke that hee is reproofed for loue, or beaten with reason, it makes him think of his fault and be ashamed: but when he seeth that he is rebuked with curses and beaten with staues, as though hee were hated like a dogge, his heart is hardened against the man which correcteth him, and the fault for which he is corrected, & after he becommeth desperate, like a horse which turneth vppon the striker: and therefore thinke that GOD euen then chides you, whēsoeuer you chide in such rage. For though there be a fault, yet some things must bee winkt at, & some things forgien, and

and some things punished with a looke; for he which takes the forfeit of euery offence shall neuer rest, but vexe himselfe more than his seruant.

Further, I haue heard Experience say, that in these punishments it is most meete and acceptable to the offender, that the man should correct his men, and the woman her maides: for a mans nature skorneth to bee beaten of a woman, and a maides nature is corrupted with the stripes of a man. Therefore wee reade, that *Abraham* would not meddle with his maide, but committed her to his wife, and saide, *Doo with her as it pleaseth thee*. As if he should say, it belongeth not to me but to thee.

The master
must cor-
rect his mē,
and the ma-
stris her
maides.

Gen. 16. 6.

Lastly, we put the duction toward children, because they come last to their hands. In Latin children
are

Their due-
ties toward
their chil-
dren.

are called *Pignora*, that is pledges, as if I should say, a pledge of the husbands loue to the wife, and a pledge of the wiues loue toward the husband: for there is nothing which doth so knit loue between the man and the wife, as the fruite of the wombe. Therefore when

Gen. 28. 31. *Leah* began to conceaue, she sayd, now my husband will loue me, as though the husband did loue for children. If a woman haue many defects (as *Leah* had) yet this is the mends which she makes her husband to bring him childrē, which is the right Wedding Ring that scaleth and maketh vp as it were the Marriage. When their father and mother fall out, they pert vp betweene them like little mediators, and with many pretie sportes make truce when other dare not speake to thē. Therefore now let

vs consider what these little ones
may challenge of their parents,
which stād thē in sted of Lawiers.

The first duetie is the mothers, Mothers
that is, to nurse her childe at her should
owne breasts, as *Sara* did *Isaak*: & nurse their
therefore *Esaiah* ioyneth the nur- children.
ces name and the mothers name *Gen. 21. 7.*
both in one, and calleth them *nur-*
cing mothers: shewing that mo-
thers should bee the nurces. So
whē God chose a nurse for *Moses*, *Exo. 2. 8.*
he led the handmaid of *Pharaohs*
daughter to his mother, as though
GOD would haue none to nurse
him but his mother. After, when
the Sonne of God was borne, his
father thought none fit to bee his
nurse but the Virgin his mother. *Math. 2. 14*
The fountaines of the earth are
made to giue water, & the breasts
of women are made to giue suck.
Euery beast, and euery foule, is
bred

bred of the same that did beare it;
onely women loue to be mothers,
but not nurces. Therefore if their
children prooue vnnaturall, they
may say thou followest thy mo-
ther, for she was vnnaturall first in
locking vp her breasts from thee,
and committing thee foorth like a
Cuckowe to bee hatched in the
Sparowes nest. Hereof it comes
that wee say, he suckt euill from
the duggie, that is, as the Nurse is
affected in her bodie or in her
minde, commonly the childe dra-
weth the like infirmitie from her,
as the egges of a Henne are altered
vnder a Hawke: yet they which
haue no milke can giue no milke;
but whose breasts haue this perpe-
tuall drought? Forsooth it is like
the Gowte, no beggers may haue
it, but Citizens or Gentlewomen.
In the 9. of *Hosee*, drie breasts are
named

named for a curse ; what lamentable hap haue Gentlewomen to light vpon this curse more than other ? Sure if their breasts bee drie as they say, they should fast & pray together that this curse might bee remooued from them.

The next ductie is, *Catechize* Pro. 22.6.
child in his youth, and he will remember it when he is olde. This is the right blessing which fathers and mothers giue to their children, when they cause GOD to blesse them too. The wrong mother cared not though the child were diuided, but the right mother wold not haue it diuided: so wicked parents care not though their children be destroyed, but godly parents would not haue them destroyed but saued, that when they haue dwelt together in earth, they may dwell together in heauen. As

1. King. 3.
26.

H the

the Midwife frameth the bodie when it is yong and tender, so the parēts must frame the mind while it is greene and flexible, for youth is the seede time of vertue. They

Luk. 11. 2. which are called fathers, are called by the name of God, to warne thē that they are in stead of GOD to their children, which teacheth all his sonnes. What example haue children but their parents? And sure the prouidence of God doth ease their charge more than they are aware; for a childe will learne better of his father, than of any other. And therefore we reade of no

Except of
Kings sons.

Schoolemasters in the Scripture but the parents: for when Christ saith to the *Iewes*, *If ye be the sonnes of Abraham, ye will doo the workes of your father Abraham.* He sheweth that sonnes vse to walke in their fathers steps whether they be

be good or bad. It is a merueilous delight to father & mother when people say that their children are like them: but if they be like them in goodnes, it is as great a delight to other as to the parents: or els wee say that they are so like, that they are worse for it. Well doth *David* call children arrowes, for if they bee well bred they shoote at their parents enemies, & if they be euill bred they shoote at their parents. Therefore many fathers want a staffe to stay them in their age, because they prepared none before; like olde *Eli* which was corrected himselfe for not correcting his sonnes. Are not children called the fruit of their paréts? Therefore as a good tree is knowne by bringing forth good fruite, so parents should shewe their goodnes in the good education of their

Psal. 127. 4.*1. Sa.* 2. 29.*Psal.* 132.

11.

Math. 12.

33.

1. Sam. 1. 20

2. Sam. 12.

24.

children which are their fruite.
 For this cause the *Iewes* were
 wont to name their children so
 when they were borne, that euer
 after if they did but thinke vppon
 their names, they would put them
 in minde of that religion which
 they should professe, for they did
 signifie somthing that they should
 learne. An admonition to such as
 call their children at al aduentures;
 sometimes by the names of doggs
 euen as they prooue after. In the
 1. King. 2. 2. wee haue *Dauid* in-
 structing his sonnes: In *Gen. 39.*
Iacob correcting his sonnes: and
 in *Iob. 1.* *Iob* praying for his sonnes:
 These three put together, Instruc-
 ting, Correcting, and Praying,
 make good children and happie
 parents.

Once Christ tooke a child and
 set him in the midst of his Dis-
 ciples,

ciples, and sayd, *He which will receive the kingdome of heauen, must receive it as a little child.* Shewing that our children should bee so innocent, so humble, and voide of euill, that they may bee taken for examples of the children of God. Therefore in *Psal. 127. 4.* children are called the heritage of the Lord, to shewe that they should bee trained as though they were not mens children but Gods, that they may haue Gods heritage after. Thus if you doo, your seruants shall bee Gods seruants, and your children shall bee Gods children, and your house shall be Gods house, like a little Church when others are like a den of theecues.

Now I speake to one which is a mother so soone as she is married: therefore peraduenture you looke that I should shewe the duetie of

Col. 4. 15.

Phil. 1. 2.

The name of Stepmothers expounded, and their duetie.

stepmothers. Their name dooth shewe them their duetie too; for a stepmother dooth signifie a stedmother, that is, one mother dyeth, & another commeth in her stead; therefore that your loue may settle to those little ones as it ought, you must remember that you are their stedmother, that is, in sted of their mother, & therefore to loue them, and tender them, and cherish them as their mother did. Further, these children are Orphanes, and therefore you must not onely regarde them as children, but as Orphan children. Now, God requireth a greater care ouer Widdowes and Orphanes, than ouer any other women or children. Lastly, you must remember that saying, *As you measure vnto other, so it shall be measured to you againe.* That is, as you intreate these children, so an other

Jer. 22. 2.

Dent. 14.

17. & 24.

17. & 26.

12.

Mat 7. 2.

other may come after and intreate your children; for he which hath taken away the first mother, and sent you, can take away the second mother and send a third, which shall not bee like a stedmother to yours, vnlesse you be like a stedmother to these.

If these dueties bee performed in Marriage, then I need not speak of Diuorcement, which is the rod of Marriage, and diuideth them which were one flesh, as if the bodie and soule were parted aunder. But because all performe not their Wedlocke vowes, therefore hee which appoynted Marriage, hath appoynted Diuorcement, as it were taking our priuiledge from vs when we abuse it. As God hath ordained remedies for euery disease, so he hath ordained a remedie for the disease of Marriage.

Diuorcement the phisicke of Marriage.

Math. 18.

9.

The disease of Marriage is Adulterie, and the medicine hereof is Diuorcement. *Moses* licenced the
Math. 19.8 to depart for hardnes of heart, but
 Christ licenseth them to depart
 for no cause but Adulterie. If they
 might bee separated for discorde,
 some would make a commoditie
 of strife; but now they are not best
 to bee contentious, for this lawe
 will hold their noses together, till
 wearines make them leaue strug-
 ling, like two spaniels which are
 coupled in a chaine, at last they
 learne to goe together, because
 they may not goe a sunder. As no-
 thing might part friends, *But if*
Mat. 5.32. *thine eye offend thee pull it out*, that
Mat. 19.9. is, if thy friend bee a tempter: so
 nothing may dissolue Marriage
 but Fornication, which is the
 breach of Marriage: for Marriage
1 Cor. 7.10. is ordained to auoid Fornication,
 and

and therefore if the condition bee broken, the obligation is voide. And beside, so long as all her children are his children, she must needes be his wife, because the father and mother are man & wife: but when her children are not his children, she seemes no more to be his wife but the others, whose children she beares, and therefore to be diuorced from him. In all the old Testament we reade of no diuorce betweene any, which sheweth that they liued chaster thã we: yet no doubt this lawe was better executed amōgst thē, than amōgst vs. Such a care God hath had in all ages & callings to prouide for thē which liue honestly: for Diuorcement is not instituted for the carnall, but for the chaste, least they should bee tied to a plague while they liue. As for the Adulterer
and

NO

A Preparatiue

Leu. 20. 10. and Adulteresse he hath assigned death to cut them off, least their breath should infect others. Thus he which made Marriage, did not make it vnseparable, for then Marriage were a seruitude. But as Christ saith of the Sabaoth, *The Sabaoth was made for man*, that is, for the benefite of man, and not for the hinderance of man : so Marriage was made for man, that is, for the honour of man, and not for the dishonour of man : but if Marriage should turne to Fornication, and when it is turned to Fornication, there might be no separation, then Marriage were not for the honour of man, but for the trouble and grieve and dishonour of man. Therefore now ye haue heard how Diuorcement is appointed for a remedie of Fornication, if any bee ashamed of this phisicke,

phisicke, let them bee more ashamed of the disease.

Because I haue spoken more Conclusiō.
 than you can remember, if you
 aske me, what is most needfull to
 beare away? In my opinion there
 is one saying of *Paule*, which is
 the profitablest sentence in all the
 Scripture, for Man and Wife to
 meditate often, and examine whe-
 ther they finde it in themselues as
 they doo in other, least their Mar-
 riage turne to sinne, which should
 further them in godlinesse. In the
 1. Cor. 7. 32. it is sayd, *The vnmarried*
man careth for the things of the Lord
how he may please the Lord, but he
that is married careth for the things
of the world, how he may please his
wife. Likewise, The vnmarried wo-
man careth for the things of the Lord
how she may bee holy, but she that is
married

A sentence
 for the ma-
 ried to
 think vpon.

1. Cor. 7. 32.

married, careth for the things of the world how she may please her Husband. As though their pleasing of God were now turned all to pleasing one another, and their carnall loue had eaten their spiritual loue, as the leane kine deuoured the fat. Therefore it followeth in the next words, This I speake for your commoditie : As though there were great commoditie in remembring this watch word. All men haue not the feeling of Gods worde, or els such a sentence might bee an anchor to all which are married, to stay them when any temptation goeth about this chaunge, which Paule feared euen in them which feared God before. If thou haue read all this booke, and art neuer the better, yet catch this flower before thou goe out of the garden,

Gen. 41. 4.

Verf. 34.

garden, and peraduenture the sent
thereof will bring thee backe to
smell the rest. As the corps of *Ha-*
zael made the passengers to stand,
so I haue placed this sentēce in the
doore of thy passage, to make thee
stande and consider what thou
doest before thou marriest. For
this is the scope and operation of
it, to call the minde to a solemne
meditation, and warne him to liue
in Marriage as in a temptation,
which is like to make him worse
than he was, as the Marriage of
Iehoram did, if he vse not *Iobs* pre-
seruatiue to bee ielous ouer all his
life. The alluremēt of beautie, the
troubles about riches, the charges
of children, the losses by seruants,
the vnquietnes of neighbours crie
vnto him that hee is entered into
the hardest vocation of all other :
and

1. Sam. 1.
23.

2. Chro. 21.
6.
Iob. 9. 28.

and therefore they which haue but nine yeares prentiship to make them good Mercers or Drapers, haue nineteene yeares before Marriage to learne to bee good Husbands and Wiues, as though it were a trade of nothing but Mysteries, and had neede of double time ouer all the rest. Therefore so often as you thinke vppon this saying, thinke whether you bee examples of it, and it will waken you, and chide you, and leade you a straight path, like the Angell which led the seruant of *Abraham*.

Gen. 24. 48.

Thus I haue chalked the way, to prepare you vnto Marriage, as
2. Chro. 35. the *Leuites* prepared their brethren
 6. to the Passecouer: *Remember that this day ye are made one*, and therefore must haue but one will. And

now

to Mariage.

II

now the Lord Iesus in whome ye
are contracted, knit your harts to-
gether, that ye may loue one ano-
ther like *Dauid* and *Ionathan*, and *1.Sam.18.8*
goe before you in this life, like the
Starre which went before the *Math.2.9.*

Gentiles, that yee may begin,
and proccede, and end in
his glorie. To whom
be all glorie for
euer. *A-*
men.

FINIS.

11. 1881

12. 1882

13. 1883

14. 1884

15. 1885

16. 1886

17. 1887

18. 1888

19. 1889

20. 1890

21. 1891

22. 1892

23. 1893

24. 1894

25. 1895

26. 1896

27. 1897

28. 1898

29. 1899

30. 1900

31. 1901

32. 1902

33. 1903

34. 1904

35. 1905

A
Treatise of the
Lords Supper, in
two Sermons.



Imprinted at London by *Thomas Orwin*
for *Thomas Man*, dwelling in Pa-
ternoster row at the signe of
the Talbot. 1591.

A

old friend

my dear

friend

E

very truly yours

Wm. Lloyd Garrison

Mass.

1840



*A Treatise of the Lords
Supper; in two
Sermons.*

The first Sermon.

I Cor. II. 23, 24.

*The Lord Iesus in the night that he was
betraied, tooke bread:*

*And when he had giuen thanks, he
brake it, and said, Take, eate: this is
my bodie, which is broken for you:
this doo ye in remembrance of me.*



A HE Word & the Sa-
craments are the two
breasts wherwith our
mother dooth nurse
vs. Secing euerie one receiueth,
and fewe vnderstand what they

The first Sermon

receiue; I thought it the necessa-
riest doctrine to preach of the Sa-
crament; which is a witnesse of
Gods promises, a remembrance of
Christs death, and a seale of our a-
doption : therefore Christ hath
not instituted this Sacrament for a
fashion in his Church to touch,
and feele, and see, as we gaze vpon
pictures in the windowes, but as
the woman which had the bloo-
die issue, touching the hemme of
Christs garment, drewe vertue
from Christ himselfe because she
belceued: So Christ would that
wee touching these signes, should
drawe vertue from himselfe, that
is, al the graces which these signes
represent. Therefore as the *Leuits*
vnder the Lawe, were bound to
prepare their brethren before they
came to the Passecouer; so Prea-
chers of the Gospell should pre-
pare

Mat. 9. 20.

2. Chro. 35.

6.

upon the Lords Supper.

pare their brethren before they come to the Supper of the Lord. For which purpose I haue chosen this place to the *Corinthians*, which is the cleereſt and fullēſt declaration of this Sacrament in all the Scripture.

The Lord Ieſus in the night &c.

The ſumme of all theſe words is, The diuiſion.
the inſtitution, & uſe of the Lords Supper. Firſt *Paule* ſheweth the author of it, *The Lord Ieſus*, then the time when it was inſtituted, *in the night that he was betraied*, then the manner how he did inſtitute it, *he tooke bread: and when he had giuen thankes, he brake it, and gaue vnto his diſciples, &c.* then the end why he did inſtitute it, *for a remembrance of his death.*

Touching the author, he which The Author.
is ſignified by it, was the author of it. *The Lord Ieſus* hath bid vs to

A 3 Supper,

The first Sermon

Supper, *I am not worthie* (sayeth
Iohn) to lose his shoe; so wee are
not worthie to waite at his tren-
cher, and yet he will haue vs sit at
his table. To him belongeth the
power to ordaine Sacraments in
his Chutch, because he fulfilled
the Sacraments of the Law. When
Christ came the Pasceouer ceased,
because he is our Pasceouer, that
is, the Lambe by whose blood we
are saued. When Christ came,
Circumcision ceased, because he
is our Circumcision, that is, the
purifier and clenfer of our sinnes.
Now these two Sacraments are
fulfilled, he hath appoynted two
other Sacraments for them in sted
of the paschal Lambe, which the
Jewes did eate, he hath giuen vs an
other Lambe to eate, which *Iohn*
calleth *the Lambe of God*, that is
himselſe, vpon whome all doe
feede,

Iohn. 1. 27.

None but
Christ may
ordeyne
Sacraments.

Iohn. 1. 29.

Reuel. 7. 14.

Iohn. 1. 29.

upon the Lords Supper.

feede, whoſoeuer doo receiue this Sacrament with an aſſured faith that Chriſt died to poſſeſſe them of life. The breaking of the bread, doth ſignifie the wounding of his bodie: the powring of the Wine dooth ſignifie the ſhedding of his bloud. The eating of the bread, and drinking of the Wine, dooth ſignifie that his fleſh and bloud do nourish in vs life eternall, as the bread and Wine doo nourish the life preſent.

In ſtead of Circumciſion, which began at *Abraham*, he hath ordeined Baptiſme, which began at *Iohn*, a more liuely representation of the true circumciſion of the heart, becauſe it representeth vnto vs the blood of Chriſt which waſheth our ſoules, as the water in Baptiſme waſheth our bodies.

Gen. 17. 10.

Who was therefore called Iohn the Baptiſt.

Math. 3. 1.

Reuel. 1 5.

Reu. 22. 14.

Touching the time; *In the night* The time.

The first Sermon

Verf. 23.

Iob. 3. 3.

(saith Paule) therefore this Sacrament is called *The Lords Supper*, because it was instituted at night when they vsed to suppe. But what night? *euen that night* (saith Paule) *when he was betrayed*: that night which he should haue cursed, as Iob did the day of his birth, if he had suffered against his will: that night when he should haue thought to destroy men, as men conspired to destroy him, *that night* (saith Paule) this Sacrament of grace, and peace, and life began. *Euen that night when we betrayed him.* Many nights did he spend in watching, and praying for vs, and is there a night now for vs to kill and betray him? That was a dark night, when men went about to put out the Sunne which brought them light. Who can but wonder, to see how Christ, and they
for

upon the Lords Supper.

for whome Christ came, were occupied at one time? when they deuised mischiefe against him, and sought all meanes to destroy him, then he consulted how to saue them, and instituted the same night this blessed Sacrament, to conuay al his graces and blessings vnto them, *Euen that night when they betrayed him.*

The reason why this action was deferred vntill night, is, because that was the time appointed by the Lawe to eate the Passecouer, which was like a predecessor of this Sacrament. The reason why he deferred vntill his last night, was, because the Passecouer could not be ended, before the fulnesse of time, and the true Paschall Lamb were come to be slaine in stead of the other. Therefore how fitly did Christ end the Passecouer,

Why this Sacrament was instituted at night.

Why it was deferred till his last night.

The first Sermon

Why we
receiue not
the Lords
Supper at
night.

uer, which was a signe of his suffering so presently before his suffering? And beside, how sweetly did hee confirme his Disciples faith, when as they should see that the next day performed before their eyes, which ouernight both in the Passeouer, and in the Sacrament, was so liuely resembled vnto them. If any from this do gather, that we ought to eate the Lords Supper at night as Christ did, he must vnderstand that we haue not the same cause to doe so which Christ had, because of the Passeouer. And therefore the Church which hath discretion of times and places, hath altered both the time, and the place, vsing the temples in stead of the chamber, and the morning in stead of the euening: for indifferent things are ruled by order and decencie.

Touch-

vpon the Lords Supper.

Touching the manner, *He tooke* *Vers. 23. 24*
bread, and when he had giuen thanks,
he brake it, and gaue it vnto them.
He would not eate it, nor breake
it, before he had giuen thanks to
God. What neede he which was
God, giue thanks to God, but to
shew vs what we should do, whē
we eate our selues? *In all things*
giue thanks (saith *Paule*) whereby *1. Theff. 5.*
we declare, that all things come *18.*
from God: but the wicked be-
leeue easier that God doth take, *Note.*
than that he doth giue, and there-
fore they neuer pray hartely vnto
him for any thing, nor feelingly
thanke him for it. For which the
Lord complaineth, saying: *I haue* *Mala. 1. 2.*
loued you, yet yee say, wherein hast
thou loued vs? shewing, that wee
are worse than the Oxe, which *Esa. 1. 3.*
knoweth his feeder. And if wee
acknowledge all things frō God,
yet

The first Sermon

Gen. 19. 20. yet we do like *Lor*, Is it not a little one (saith he) when hee craued to goe vnto *Zoar*, as though it were not much which he asked : so we mince and extenuate the gifts of God, before we receiue them and after ; like them which haue a grace for dinner , and none for breakefast , as though they had their dinners from God , and breakefasts of their owne. Our example did not so : Although it was but bread which he receiued, yet he was more thankfull for bread, than many which burie the fowles, and fishes, and beasts, in their belly : for if a count of all were kept, for one that prayeth *Giue vs this day our dayly bread*, a hundreth take their bread , and meate, and sleepe too, which neuer pray for it.

Luk. 11. 3.

After he had giuen thanks, hee brake

vpōn the Lords Supper.

brake it, and gaue vnto them, and
sayd, Take, eate: for when he had
giuen thanks to God, then it was
sanctified, and blessed, and lawfull
to eate. So, when thou seruest ^{Note.}
God, then it is lawfull for thee to
vse Gods blessings, then thou
mayest eate and drinke as Christ
did, but not before, for these
things were created to serue them
which serue God; if thou doest
not serue him for them, thou en-
crochest vpon Gods blessings,
and stealest his creatures, which
are no more thine, than thou art
his, for the good God created all
things for good men, as the diuels
possessions are reserued for euill
men. Therefore as Christ would
not breake the bread, before he
had giuen thanks to the founder,
so know, that there is some thing
to be done, before thou receyue
any

The first Sermon

any benefite of God, and presume not to vse his creatures with more libertie than his Sonne did, which did not eate without giuing thāks nor rise againe without singing of

Mat. 26. 30. a Psalmc.

It tolloweth, *This is my bodie.* Here is the fruite of his thanks before, he praied that the bread & wine might bee blessed, and they were blessed. As *Isaacs* blessing shewed it self vpon *Iacob* whom he blessed; so Christs blessing appeared straight vpon these mysteries: for it could not bee sayd before, *this is my bodie*, because it was meere bread; but now it may bee called his bodie, because his blessing hath infused that vertue into it, that it doth not onely represent his bodie, but conuey his bodie, and himselfe vnto vs. The efficacy of this blessing is in this Sacrament

Gen. 27.

vpon the Lords Supper.

ment euer since, sanctifying it vnto vs as well as it did to the Apostles, euen as Christs prayer staied *Luk 22.32.*
Peters faith after Christ was dead.

Because vpon these words the Papists ground their Transubstanciation, that is, that the bread is chaunged into Christs flesh, and the Wine is turned into Christs blood, whereby we eate the same bodie which died vpon the Crosse, and drinke the same blood which issued out of his side, that you may see the blindnesse of this Popish dreame, I would haue you but marke euerie word of this Scripture how they make against Transubstanciation, that you may see them slaine like *Goliah* with their owne sword. Euen as *G O D* *1. Sam 17. 51.*
made *Caiphas* speake against himselfe; so the Scriptures which heretickes alleage, doo make against them-
Ioh. 18. 14.

The first Sermon

1. King. 18. theſelues, like the *Baalites* which
28. wounded their owne fleſh. I may
liken their allegations to Sathans,
when hee tempted Chriſt in the
Math. 4. 4. Wilderneſſe, he alleaged but one
ſentence of Scripture for himſelf,
Pſal. 91. 11. and that Pſalme out of which he
borrowed it, makes ſo plaine a-
gainſt him, that hee was faine to
picke here a worde, and there a
worde, and leaue out that which
went before, and ſkip in the mid-
deſt, and omit that which came
after, or els hee had marred his
cauſe. The Scripture is ſo holie,
and pure, and true, that no word,
nor ſillable thereof can make for
the diuell, or for ſinners, or for he-
reticks: yet as the diuell alleaged
Scripture, though it made not for
him, but againſt him; ſo doo the
Libertines, and Epicures, and He-
retickes, as though they had lear-
ned

upon the Lords Supper.

ned at his schoole. Now there is
no sentēce of the scripture, which
the wiser Papists aledge bouldly
for their Transubstantiation, but
this, that Christ sayd, *This is my* *Math. 26.*
body, by which they may proue *26.*
as well that Christ is a dore, be-
cause he sayth, *I am the dore :* or a *Ioh. 10 7 9.*
Vine, because he sayth, *I am a*
Vine, for his sayings are like. *Ioh. 15 1.*
Figuratiue speeches, must not bee
construed literally, but this is He-
retikes fashion. If you marke, you
shall see thorough out, that all the
testimonies which the Papists a-
ledge for their heresies, are cyther
tropes, or figures, or allegories,
or parables, or allusions, or darke
speeches; which when they pre-
sume to expound allegorically, or
literally, without conference of o-
ther scriptures, then they wander,
and stray from the marke, or else

The first Sermon.

Gen. 3. 3.

it is impossible, that the trueth should mainteyne error, that is, that the scripture should speake for heresie, if it were not peruer-
ted: therefore we see that *Eue* ne-
uer erred, vntill she corrupted the
text.

Arguments
against Po-
pish Tran-
substantia-
tion.

Now we will enter the lists
with our aduersaries, and see
whether these words doo proue
that the bread and wine are tur-
ned into Christes bodye. *Paule*
sayth, *Iesus tooke bread*: well then,
yct it is bread: when he had taken
it, then he blessed it, what did he
blesse? the bread which he tooke,
well then, yct it is bread: when he
had blessed it, then he brake it,
what did he breake? the bread
which he blessed, well then, yct
it is bread: when he had broken
it, then he gaue it, what did he
giue? the bread which he brake,
well

upon the Lords Supper.

well then, yet it is bread : when he
had giuen it, then they did eate it,
what did they eate ? the bread
which he gaue them, well then,
yet it is bread : when they did eate
it, then he sayd, *this is my body* :
what did he call his body ? the
bread which they did eate, well
then, yet it is bread. If it be bread
all this while, when he did take it,
and blesse it, and breake it, & giue
it, and they did eate it, when is it
turned into his body ? heere they
stande like the Sadduces, as mute
as fishes. *Math. 22.*
34.

Now that ye may see that not
we only say it is bread and wine
after the consecration, in the 27.
verse Christ himselfe doth call it
bread and wine after he had giuen
it, as he did before. And in *Marke*
hee sayeth, *I will drinke no more* *Mar. 14. 25*
of the fruit of the Vine. Here Christ
B 2 faith,

The first Sermon

saith, that it was the fruite of the Vine which he dranke, but his blood is not the fruite of Vines, but Wine, therefore Wine was his drinke, and not blood.

2 Beside, if you would heare *Paul* expound Christ, he sheweth, that

1. Cor. 10. 4. all our Fathers had the same substance of Christ in their Sacraments, that we haue in ours, for

Vers. 3. 4. he sayth, *They all did eate the same spirituall meate, and all drinke the same spirituall drinke.* Straight he

Vers. 4. sayth, *that this meate and this drinke was Christ.* Marke that he sayeth not onely, *They did eate the same meate* that we eate, but he sayth, *that this meate was Christ:* and not onely so, but to shew that Christ is not a corporall meate, as the Papists say: he sayth, he is a spirituall meate, as we say; therefore you see that we doo not eate him corporally,

upon the Lords Supper.

rally, no more than our Fathers;
but that as they did eate him spi-
ritually, so doo we; for spirituall
meate must be eaten spiritually,
as corporall meate is eaten corpo-
rally.

Againe, for the signes to be tur-
ned into the thing signified by
them, is vtterly against the nature
of a Sacrament, and makes it no
Sacrament, because there is no
signe: for every Sacrament dooth
consist of a signe, and a thing signi-
fied, the signe is euer an earthly
thing, and that which it signifieth
is a heauenly thing. This shall ap-
peare in all examples, as in *Para-*
dise there was a very Tree for the
Gen. 2. 9.
signe, and Christ the thing signi-
fied by it. In Circumcision there
Gen. 17. 11.
was a cutting off of the skin, and
the cutting off of sinne. In the
Passeouer there was a Lambe, and
Exo. 12. 3.

B 3 Christ.

The first Sermon

Exo. 23. 11. Christ. In the Sabaoth there was
a day of rest, and eternall rest. In
Heb. 9. 13. the Sacrifices there was an offer-
ing of some beast, & the offering
Exo. 30. of Christ. In the Sanctuarie there
was the holie place, and heauen.
In the Propitiatorie there was the
Exo. 25. 24. golden Couering, and Christ our
couer. In the Wildernesse there
Exo. 17. 16. was a Rocke yeelding water, and
Christ yeelding his blood. In the
Mat. 3. 16. Apparition there was a Doue, and
the Holy Ghost. In the Manna
Joh. 6. 49. there was Bread, and Christ. In
Joh. 1. 33. Baptisme there is verie Water
which washeth vs, and Christes
blood washing vs; so in the Sup-
per of Christ there is verie Bread
and Wine for the signe, and the
1. Cor. 11. bodie and blood of Christ for the
19. thing signified, or els this Sacra-
ment is against the nature of all o-
ther Sacraments.

4 Again, there must bee a pro-

vpon the Lords Supper.

portion betweene the Pasſeouer
& the Lords Supper, becauſe this
was figured by the other. Now,
the *Iewes* had in their Paſſeouer, *Exo. 12.*
Bread, and Wine, and a Lambe;
ſo Chriſt inſtituting his Supper,
left Bread, and Wine, & a Lamb, *Matth. 16.*
which name is giuen to himſelfe,
becauſe he came like a Lamb, and *Ioh. 1. 29.*
died like a Lamb.

Againe, if Chriſts verie bodie ſ
were offered in the Sacramēt, then
it were not a Sacrament, but a Sa-
crifice; which two differ as much
as giuing, and taking: for in a Sa-
crifice we giue, & in a Sacrament
we receiue, & therefore we ſay our
Sacrifice, and Chriſts Sacrament.

Againe, euery Sacrifice was ⁶
offered vpon an Altar. Now, *Exo. 27.*
marke the wiſedome of the Holy
Ghoſt, leaſt wee ſhould take this
for a Sacrifice, he neuer names Al-

The first Sermon

tar when he speakes of it, but, *the table of the Lord*. Therefore it is no doubt but the diuell hath kept the name of Altar, that wee might thinke it a Sacrifice. Againe, if the bread were Christs flesh, and the wine his blood, as these two are separate one from the other; so Christs flesh should bee separate from his blood, but his bodie is not diuided, for the it were a dead bodie. Againe, that which remaineth doth nourish the bodie, and relish in the mouth as it did before, which could not be, but that it is the same foode which it was before. Againe, I would aske, whose are this whitenesse, and hardnes, and roundnes, and coldnes? None of them say that it is the whitenesse, and hardnesse, and roundnes, and coldnes of Christs bodie: therefore it must needes
be

upon the Lords Supper.

bee the whitenesse, and hardnesse, and roundnes, and coldnes of the bread, or els qualities should stand without substances, which is, as if one should tell you of a house without a foundation. Againe, as Christ dwelleth in vs, so he is eaten of vs, but he dwelleth in vs onlie by faith, *Ephe. 3. 17.* Therefore he is eaten only by faith. Againe, none can bee saued, without the communion of the bodie: but if all should communicate with it corporally, then neither infants nor any of our fathers, the Patriarkes or the Prophets should bee saued, because they receiued it not so.

Againe, Christ saith not, *this wine*, but *this cup*, and therefore by their conclusion, not onely the wine should be turned into bloud, but the cup too.

Againe,

The first Sermon

- 13 Againe, Paule saith, *They which receiue vnworthily, receiue their own damnation.* But if it were the flesh of Christ, they should rather receiue saluation than damnation, because Christ saith, *He that eateth my flesh and drinketh my bloud hath life euerlasting.*

Iohn. 6. 54.

- 14 Againe, if they would heare an Angell from heauen, whē Christs bodie was glorified, an Angel said to the women, *He is risen, and is not here,* as if he should say, his bodie is but in one place at once, or els he might haue been there, though he was risen.

Math. 28. 6

- 15 Againe, why doo they say in receiuing this Sacramēt euer since the Primitiue church, *Lift vp your hearts,* if they haue all in their mouths? To end this controuersy. Here we may say as the Disciples sayd to Christ, *Whether shall we goe from*

Ioh. 6. 68.

upon the Lords Supper.

from thee ? I meane we neede not go to any other expositor of christ than Christ himselfe. Therefore mark what he saith: At first when Christ said, that he was the bread of life, and that all which would *Ioh. 6. 60.* liue must eat him, they murmured vntill he expounded his words; and how did hee expounde his wordes? Thus, *He that commeth Ioh. 6. 35.* vnto me hath eaten, and he that beleeueth in me hath drunke. After when hee instituted this Sacrament, in like wordes, they murmured not, which they would as before, if he had not resolved them before, that to eat his bodie, and to drink his bloud, was nothing but to come to him, and beleeue in him. After he had sayd so, they murmured not, because they did see some reason in it. As it is plainly sayd, *This is my bodie*; so it is plainlie said,

The first Sermon

saide, *these words are spirit*, that is, they must be vnderstood spiritual-
lie, and not literallie.

I did not alleage the Fathers in my Sermon, but if any man suspend his assent, till they bring in their verdit, let him heare them make confession of their beleeve.

*Aug. vpon
the 3. Psal.*

Augustine saith, the Lord doubted not to say, *this is my bodie*, when he gaue onely a signe, or Sacrament of his bodie.

*Ter. against
Marcion
the 4. book.*

Tertullian saith, *this is my bodie*, that is, a signe of my bodie.

*4. booke 4.
chap. of
Ferra.*

Ambrose saith, the bread and wine remaine still the same thing that they were.

*In his first
Dialog.*

Theodore saith, after the consecration, the mysticall signes do not cast off their owne nature, but abide still in their first substance and forme.

*Vpon the
13. of Mat.*

Origen saith, the bread that is sancti-

upon the Lords Supper.

sanctified with the word of God,
as touching the materiall substance
thereof goeth into the bellie, and
foorth againe like other meates.

Irenæus saith, that it hath two things in it, one earthly, and the other heavenly.

*Irenæ. 4.
book. chap.
34. against
Valentinus.*

Cyrrill saith, Our Sacraments avouch not the eating of a man.

*Ad ob. The-
od. Anathe-
matis. 11.*

Ciprian saith, the Lord calleth bread made of many graines, *his bodie*, and called wine made of many grapes, *his bloud*.

*1. book of
Epist.*

Athanasius saith, Christ made mention of his ascension into heaven, that he might withdrawe his Disciples from corporal and fleshlie eating.

*In that Go-
spell, who-
soever spea-
keth a word
&c.*

Chrysostome saith, God giueth vs things spirituall vnder things visible and naturall. And againe, being sanctified, it is deliuered from the name of bread, and is exalted

*Hom. 60. to
the people
of Antioch.
To Casarius
the Monk.*

The first Sermon

to the name of the Lords bodie,
although the nature of the bread
still remaine.

Against
Eutyches
the Here.

And because they belecue that
the Pope cannot erre, Pope *Gela-
sius* setteth to his hand, and saith
with the rest, Neither the substāce
of the bread, nor nature of the
wine cease to bee, more than they
were before.

Tell vs Papist, doo not these
Fathers speake as plaine as wee?
Canst thou auouch Transubstan-
ciation more flatly than they de-
nie it? How had this heresie been
chased, if the diuell had hatched it
in their time?

Vpon the
Canon
left. 40.

Thus the Scriptures on the one
side, and the Fathers on the other
side did so trouble three arch Pa-
pists, *Biel*, *Tonslal*, and *Fisher*, that
Gabriel Biel saith, how the bodie
of Christ is in the Sacrament, is
not

upon the Lords Supper.

not founde in the canon of the Byble.

Tonsal saith, It had been better to leaue euerie man to his owne coniecture, as they were before the Councell of *Laterane*, than to bring in such a question.

1. booke of
the Sacra-
ment. pag.
46.

Fisher saith, No man can proue by the words of the Gospell, that any Priest in these daies doth consecrate the very bodie and bloud of Christ.

Against
the captiui-
tie of *Ba-
bylon* made
by *M. Lu-
ther.*

Heere is fulfilled, *Out of thine owne mouth I will condemne thee.* But

Luk. 19. 22.

wee will not carrie the matter so, because a Iudge must haue two cares, therefore now let the speake.

Because they cannot tell how the bread and wine should bee turned into flesh and bloud, and yet appeare bread and wine still, they say it is a myracle: but how doo they prooue it? If they contend it

The Pa-
pists alle-
gations for
the reall
presence.

is

The first Sermon

is a myracle, they must shewe vs a signe, for euery myracle may bee seene, like all the myracles of *Moses*, and *Christ*, and the *Apostles*: and therefore a myracle is called a

Exo. 4. 8. & signe, because it may be seene like

^{21.} a signe, and the word signifieth a wonder, as though wee did see something to wonder. And the

Exo. 6.

Iewes crauing a myracle, said, *Shew vs a myracle*: as though they were taught to iudge of myracles by sight. All which doth shewe that a myracle may bee seene, but here no myracle is seene.

Againe, a myracle (especially in the time of the Gospell) is an extraordinarie thing, but they make this an ordinarie thing: for if the bread & wine turned into flesh & bloud, then myracles are as common as Sacraments, & so because they haue Masse euerie day, they should

upon the Lords Supper.

should work myracles euery day.
Lastly, this seemeth straunge, that
Augustine, whom they so much
honour, gathered all the myracles
which are written in the Scrip-
ture, and yet amongst all, speakes
not of this; therefore then it was
counted no myracle : but *Paule*
speakes of *lying myracles*, and this *2. Theff 2. 9*
is one of them.

If they say that Christ can turne *Obiect.*

Bread and Wine into his bodie,
and therefore he doth. First they *Answ.*

must prooue that he will : for they
can doo many things themselues
which they doo not, because they
will not : therefore it is an old an-
swere, that from *Can to Will*, no ar-
gument followeth. The Leper did
not say to Christ, If thou can, thou
wilt; but, *If thou wilt, thou canst.* *Mar. 1. 40.*

But the question which they
thinke cannot bee answered, like

C

their

The first Sermon.

Obiect.

their inuincible Nauies, is this. If the Bread bee not his bodie, why doth he call it his bodie? Resolue this knot and all is cleere. Marke then and wee will loose it as well

Answ.

as we can: He saith, *This is my bodie*, as he saith after, *which is broken for you*. Why? his bodie was not broken before hee suffered, how did he say then, *which is broken*, before it was broken? There is no sense of it but this, the Bread was broken, and signified that his bodie should be broken. Now, as the breaking of the Bread did signifie the breaking of his bodie, so the Bread must needes signifie his bodie: but as his bodie was not broken indeede when the Bread was broken, so the Bread could not bee his bodie indeed: for then his bodie should haue been broken whe the Bread was broken: yet let them

vpon the Lords Supper.

them obiect what they can.

If (say they) the Bread & Wine Obiect.
be not changed into his bodie and
bloud, why dooth hee speake so
darklie? he might haue spoken
plainer.

I answered, though this seeme Answ.
darke to Papistes, yet it was not
darke to the Apostles, they vnder-
stood his meaning well enough,
and all the rest for 1215. yeares af-
ter Christ, before Transubstancia-
tion was spoken of. If the Apo-
stles had not vnderstood his mea-
ning, they would not stick to aske
him as their manner was, vntill
they were acquainted with Chri-
stes phrase, whēsoeuer they doub-
ted vpon any of his speeches, they
were wont to come vnto him, &
say, *Master, what is the meaning?* but *Luk. 8.9.*
they were vsed to such phrases:
for it was Christs manner to teach

The first Sermon

Math. 26.
17.

by similitudes, shewing one thing by another, which is the plainest manner of teaching, and most v-
sed in holy Scripture, especiallie in the types and shadowes of this Sacrament. For example, Christ calleth the Lambe the Passeouer, in place wherof this Sacrament succeeded, and therefore presentlie after they had eaten the Passeouer, Christ instituted this Sacrament to be v-
sed for it. Christ (I say) called the Lambe the Passeouer, and yet the Passeouer was this, an Angell passed over the houses of the *Israelites*, and strooke the *Egyptians*, this was not a Lambe, and yet because the Lamb was a signe of this Passeouer, as the bread and wine is of Christs body, therefore Christ called the Lambe the Passeouer, as he calleth the bread and wine his body.

Exo, 12. 27.

Againc,

upon the Lords Supper.

Againe, Circumcision is called *Gen. 17. 13.*
the Couenant, and yet Circumci-
sion was nothing but the cut-
ting away of a skin: but the Co-
uenant is, *In Abrams seede all na-*
tions shall be blessed, I will be their
God, and they shall be my people, I *Gen. 12. 3.*
will defend and saue them, and they
shall serue and worship mee. This
is not Circumcision, and yet as
though Circumcision were the
Couenant it selfe, it is called the
Couenant, because it signified the
Couenant, so Bread and Wine
are called Christs body, because
they signifie Christs body.

Againe, Baptisme is called *re-* *Tit. 3. 5.*
generation, and yet Baptisme is a
dipping of our bodies in water,
but regeneration is the renewing
of the mind, to the image wherein
it was created: this is not Bap-
tisme, and yet as though Baptisme

The first Sermon

were regeneration it selfe, it is called regeneration, because it signified regeneration; so the bread and wine are called Christes bodye, because they signifie Christes body.

Luc. 22. 20. Againe, the Cup is called the new Testament, and yet the Cup is but a peece of mettall, filled with Wine: but the new Testament is, *Hee which beleueth in the Sonne, shall be saved*: this is not a Cup, and yet as though the Cup were the new Testament it selfe, it is called the new Testament, because it signifieth the new Testament: so the bread and wine are called Christes body, because they signifie Christes bodye. They which knewe that the Lambe is not the Passecouer, though Christ called it the Passecouer; that Circumcision is not the Couenant, though

note John. 3. 36.

upon the Lords Supper.

though God called it the Couen-
nant; that Baptisme is not rege-
neration, though it be called rege-
neration; that the Cup is not the
new Testament, though Christ
called it the new Testamēt; could
they not aswell vnderstand, that
the Bread and Wine were not
Christes body, though Christ
called them his body? As they vn-
derstoode these speeches, so they
vnderstood this speech, therefore
they which saye, that the bread
and wine are Christes body, be-
cause Christ sayth, *This is my bo-* *Math. 26.*
die : may aswell saye, that the *26.*
Lambe is the Passeouer, because
Christ calleth it the Passeouer,
that Baptisme is regeneration, be-
cause *Paule* calleth it regenerati-
on, that the Cup is the new Te-
stament, because Christ calleth it
the new Testament.

The first Sermon

If euery Sacrament was called by the thing which it signified, and yet neuer any Sacrament was taken for the thing it selfe, what reason haue they to take this Sacrament for the thing it self, more than all the rest? It is the consent of all Writers that a Sacrament is a signe, therefore not the thing signified: no more than the bush at the dore, is the Wine in the seller. If I call the Prince a Phoenix, the Vniuersitie a Fountaine, the Court a Pecocke, the Citie a Sea, the Countrey an Eremite, why can the Papists vnderstande me, and not vnderstande Christ? What a darke, and strange, and intricat, and incredible speech had this bin for them, to vnderstande grossly, and literally? would they thinke, that they did eate Christs body, when his body stood before

upon the Lords Supper.

fore them, and he had tould them before, that hys body was lyke their body? Nay, this would haue required moe words, and made them come againe, with *Mayster*, *Luk. 8. 9.* *what is the meaning?* for they were not so instructed yet before the resurrection, to beleue euery thing without questioning, if it were contrarie to sense and reason: but as they asked, who had *John. 4. 33.* giuen him any meate, when he sayd that he had meate, and they could see none: so they woulde haue asked, what meate is this which wee see not? how can euery one of vs eate his body, and yet he hath but one body, and that body is whole when we eate it? loe, hee standeth before vs and sayth, that his body is like vnto ours, and yet he takes bread and breakes it, and giues it vnto vs to
eate,

The first Sermon

Luk 24.39. eate, and when we eate it, he saith
This is my body : and yet his body
standeth before vs still. If his body
be like ours (as he saith) how
can it be eaten and be there, for
ours can not ? Thus they would
haue questioned, if they had not
bin vsed to such phrales : but as
they could vnderstand him when
he called himselfe a stone, and a
rocke, and a dore, and a window,
and a Vine, so they could pick
out his meaning, when he sayde
that bread was his body : for hee
had tould them before, that hee
Iohn.16.5. was the bread of eternall life.

Now the bread of eternall life is
not eaten with teeth, for the body
cannot eate spiritually, no more
than the soule can eate corporally,
and therefore hee is such a bread
as is eaten with faith, and so him-
Ioh.6.35. selfe saith in the Gospell of *Iohn.*
Marke

Upon the Lords Supper.

Marke this eating by faith, and all the strife is ended. Flesh and bloud indeede neede not faith to chewe them, for the teeth can chew them well enough. Therefore, if the Bread and Wine were the body of Christ, then we need not faith to eate it, but all which haue teeth might eate Christs body, yea, the Mice might eate it aswell as men, for they eate the same bread that we doe, aswell after it is consecrated, as before.

If this be not enough to batter the ruines of this vpstart heresie, I will come to interrogatories, and see whether they haue learned it by rote, or by reason. If they ground their Transubstantiation vpon these words of Christ *This is my body*, which he spake to his Disciples, I aske them, whether they receyue that body which

Math. 26.

26.

The first Sermon

Neyther
Christs
mortall
body, nor
his immor-
tall body,
can be in
the same.

which was mortall, or that body which is glorified, because one of these bodyes they must needes receyue, eyther his mortall body, or his glorified body. If they say, that it is his mortall body, the mortall body wil not profit them: for you see that mortall foode is but for this mortall life, neyther hath Christ a mortall body now to communicate vnto them, because it is chaunged to an immortal body, therefore they can not receyue the mortall bodie, because Christ hath not a mortall body to giue them. If they say that they receyue his glorified body, then they must flie from this text, for at that time Christ had no glorified body.

When this Sacrament was instituted, and Christ sayd *This is my body*, his body was not glorified,

Upon the Lords Supper.

fied, because the Sacrament was instituted before his death, and his body was glorified after his resurrection. Therefore if they receyue the same body which the Apostles receyued, as they saye they doo, they cannot receyue a glorified bodye, because then Christ had not a glorified body to communicate vnto the. Thus the rocks and sands are of both sides them, they receyue a body neyther mortall, nor immortall: if Christ hath any such body, iudge you. Here they stand like a foole, which cannot tell on his tale. *Nebuchadnezar* dreamed a dreame *Dan. 4. 15.* and knew not what it meant.

Beside, I aske them to whome Christ spake when he sayd, *This is my body.* *Marke* sayth, hec spake them, that is, to his Disciples: well then, if these wordes, *This is my*

The first Sermon

Christ
spake not
to the bred,
and wine,
but to his
Disciples.

More in
the Lords
Supper than
bread and
wine.

1. Cor. 10.
16.

my body, were not spoken to the signes, but to the persons, not to the bread & wine, but to the receivers: as the words which follow, *Do this in remembrance of mee* : if these words were not spokē to the bread and wine, then it is playne that they doo not change the nature of the bread and wine. If the nature of them be not altered, then the substance remaineth, and then wee receyue no other substance with them, because two substances cannot be in one place.

What then, is there nothing in the Sacrament but bread & wine, like a hungrey nunsion? Nay we say not that the Sacrament is nothing but a bare signe, or that you receyue no more than you see: for Christ sayth, that it is his body, and *Paule* sayth, that it is *the communion of Christs body & bloud*.

There-

upon the Lords Supper.

Therefore there is more in Sacramentall bread, than in common bread: though the nature be not changed, yet the vse is changed; it doth not only nourish the body as it did before, but it bringeth a bread with it which nourisheth the soule: for as sure as we receyue bread, so sure we receyue Christ: not only the benefits of Christ, but Christ, although not in a Popish manner: yet we are so ioyned vnto him, as though we were but one body. As the spouse doth not marry with the lands and goods, but with the man himselfe, and being partaker of him, is made partaker of them: so the faithfull do not only marry with Christes benefits, but with Christ himselfe; and being partakers of him, they are made partakers of his benefits: for Christ may not
be

A simili-
tude.

The first Sermon

be deuied from his benefites, no more than the Sunne from his light. It is sayd, *the Father gaue vs his Sonne*, and so the Sonne geueth vs himselfe. As the bread is a signe of his body: so the geuing of the bread is a signe of the geuing of his bodie: like a Pellican which letteth her yong ones suck her bloud: so that we may say, the Lord enuited vs to Supper, and he himselfe was our meate. But if you aske how this is? I must aunswer, it is a mysterie: but if I could tell it, it were no mysterie. Yet as it is sayd, when three men walked in the middest of the
Dan. 3. 25. fornace, *one like the Sonne of GOD walked amongst them*. So, when the faithfull receyue the Bread and Wine, one like the Sonne of God seemeth to come vnto them, which fils them with peace
and

upon the Lords Supper.

and ioy, and grace, that they mar-
uell what it was which they re-
ceyued, besides bread and wine.
For example, thou makest a bar-
gaine with thy neighbour for
house or land, and receyuest in
earnest a peece of goulde, that
which thou receyuest is but a
peece of goulde, but now it is a
signe of thy bargaine, and if thou
keepe not touch with him, hap-
pely it will claspe thee for all that
thou art woorth, so that which
thou receyuest is bread, but this
bread is a signe of an other matter,
which passeth bread.

A simili-
tude.

Againe, thou hast an Obligati-
on in thy hand, and I aske thee,
what hast thou there, and thou
sayest, I haue heere an hundreth
pounds: why (say I) there is no-
thing but paper, inke, and waxe:
oh but by this sayst thou, I will

Another
similitude.

D

reco-

The first Sermon.

recouer an hundreth pounds, that is as good. So beloued, this is as good, that vnder these signes, you receyue the virtue of Christes bodie and bloud by faith, as if you did eate his body, and drinke his bloud indeede, which is horrible to thinke that any should deuoure their God, thinking thereby to worship him, neuer any Heretike nor Idolater conceyued so grossly of their God, before the Papist. We reade of a people which did eate men, but neuer of any people which did eate their God. All the Apostles say, that it was needfull that Christ should take our flesh, but no Apostle sayth, that it is needfull that wee shoulde take Christes flesh; for all the blessings of Christ are apprehended by faith, and nothing is fit to apprehend him whome we see not but
faith:

vpon the Lords Supper.

faith: and therefore one of their
owne pillars said, *Beleeue, and thou* *Augustine.*
hast eaten. Faith doth more in re-
ligion than the mouth, or else we
might say with the woman, *Bles-* *Luk. 11. 27.*
sed are the breasts which gaue thee
sucke, and so none should be bles-
sed but *Mary*: but *Mary* was not
blessed, because Christ was in her
body, but because Christ was in
her hart, and least this should seme
incredible vnto you, because *Ma-*
ry is called blessed among Wo-
men. When Christ hard the wo-
man say, *Blessed are the breasts which*
gaue thee sucke, he replied vnto her,
Blessed are they which heare the
word of God, and keepe it, these are
my Brethren, and Sisters, and Mo- *Luk. 8. 21.*
ther (saith Christ) as though the
rest were no kin to him in hea-
uen, though they were kin in
earth. Thus if Christ were in thy
D 2 body,

The first Sermon

body, and thou shouldest say as this woman, *Blessed is the body which hath thee in it*, nay would Christ say, *Blessed is the hart which hath me in it*. If *Mary* were no whit better for hauing Christ in her armes, nor for hauing him in her body, how much better art thou, for hauing him in thy belly where thou canst not see him? must the sunne needes come to vs, or else cannot his heate and light profit vs, nay, it doth vs more good, because it is so farre off: so this sunne is gone from vs, that he might giue more light vnto vs, which made him say, *It is good for you that I goe from you*; therefore away with this carnall eating of spirituall things. *Many daughters haue done virtuously, but thou* (saith Salomon) *surpassest them all*. So, many Heretikes haue spoken absurdly,

Ioh. 16.7.

Pro. 31.29.

vpon the Lords Supper.

furdly, but this surpasseth them all, that Christ must be applied like phisicke, as though his blood could not profit vs, ynlesse we did drinke it, and swallowe it as a potion. Is this the Papists vnion with Christ? is this the manner whereby we are made one flesh with Christ, to eate his flesh? Nay, when he tooke our flesh vnto him, and was made man, then we were vnited to him in the flesh and not now. Christ tooke our flesh, we take not his flesh, but beleeue that he tooke ours, therefore if you would knowe whether Christes body be in the Sacrament, I say vnto you as Christ sayde vnto *Thomas*, touch, feele, *Ioh. 20. 27.* and see. In visible things, God hath appoynted our eyes to bee iudges, for as the spirit discerneth spirituall obiects, so sense discerneth

The first Sermon

neth of sensible objects. As Christ taught *Thomas* to iudge of his bodie, so may wee, and so shoulde they : therefore if you cannot see his bodie, nor feele his bodie, you may gather by Christes saying to *Thomas*, that he would not haue you beleeue that it is his bodie, for my bodie (saith Christ) may be seene, and felt. And thus Transubstanciation is found a lyar.

Why christ
calleth the
bread his
bodie.

Now if you aske mee, why Christ calleth the signe by the name of the thing it selfe, I aske thee againe , Mayest thou saye when thou seest the picture of the Queene, this is the Queene, and when thou seest the picture of a Lion, this is a Lion : and may not Christ say when he seeth a thing like his bodie, *This is my body* ?

I shewed you before, that euery Sacrament is called by the name
of

upon the Lords Supper.

of the thing which it doth signifie, and therefore why should we stumble at this, more than the rest? The reason why the signes haue the name of the things, is to strike a deeper reuerence in vs to receiue this Sacrament of Christ reuerently, sincerely, and holyly, as if Christ were there present in body and bloud himselfe. And surely, as he which defaceth the Queenes Seale, is conuicted of contempt & treason to her owne person, so hee which profaneth these seales of Christ, doth not worship Christ, but despise him, and that contempt shall be required of him, as if he had contemned Christ himselfe. This is the reason, why Christ calleth the signes of his body, his body, to make vs take this Sacrament reuerently.

The first Sermon

Verf. 24.

It followeth, *Doo this in remembrance of me.* That is, these signes shall bee a remembrance of my death: when you breake the bread you shall remember the wounding of my bodie; and when you drinke the wine, you shall remember the shedding of my bloud. If we must do this in remembrance of Christs body, which was broken like the bread, it is an argument that his bodie is not there, because remembrance is not of things present, but of things absent, we remember not, but we see that which is before vs. This might put the Papists in remembrance that Christ is not sacrificed now, when wee doo but remember his sacrifice: this is not Christs sacrifice, but a remembrance of his sacrifice; he was sacrificed before, and now he is applied, least
his

vpon the Lords Supper.

his sacrifice should bee in vaine. This was done once really, when hee offered himselfe vpon the Crosse, therefore that offering was called a sacrifice, because he was sacrificed indeede; but this offering is called a Sacrament, because it is but a signe of his sacrifice. If Christ in this Sacrament were offered indeed, then it should be called a sacrifice as his once offering was; but because it is but a remembrance of his sacrifice, therefore it is called a Sacrament. This is not a sacrifice of Christ, but a sacrifice of our selues. Least wee should take it to bee a sacrifice of Christ, Christ himselfe calleth it a remembrance of his sacrifice, *Doo this in my remembrance.* Here is our worke as Christ hath done, so must we doo, so we minister, and so you receiue: wee can giue you nothing

If Christs
body were
in the Sa-
crament,
it were not
a Sacramēt
but a sacri-
fice.

The first Sermon

nothing but that which wee haue
receiued from him, as *Paule* saith.
Therefore if Christ did not giue
his mortall body which stood be-
fore them, and could not profite
thē, nor his glorified body, which
was not glorified then, and when
it was glorified ascended vp vnto
heauen, & there abideth, how can
these iugling Priests make their
God againe which made them?
They can no more turne wine in-
to bloud, and bread into flesh, than
they can commaund a Gnat to be-
come a Cammell: for it is a grea-
ter worke to make GOD, than to
make the worlde. Therefore as
Christ saith, *when they tell you, here*
is Christ, and there is Christ, beleeue
them not: So, when they tell you
that Christ is in heauen, and that
Christ is in earth, in this place and
that place, beleeue them not: for

Elias

Math. 24.

23.

vpon the Lords Supper.

Elias ascention was a figure of
Christs ascention: when *Elias* was
ascended, yet some sought for his *2. King. 2.*
body vpon earth: so though christ *17.*
bee ascended, yet many seeke his
body vpon earth: but as they could
not finde *Elias* bodie, so these can
not finde Christs bodie, although
they haue sought 300. yeares. But
if his bodie were vpon earth, as
they say, should wee handle it and
touch it, now it is glorified? After
his resurrection he sayd to *Mary, Ioh. 20. 17.*
Touch me not, because his bodie
was glorified, that is, not to bee
touched with fingers any more,
but with faith. Therefore wee
reade of none which touched his
bodie after it was risen, but onely
Thomas to setle his faith. Thus
you see we need to suborn no wit-
nesses; for euerie worde in this
text which they alleage for Tran-
substanciation, doth make against
Tran-

The first Sermon

Transubstanciacion, whereby if Antichrist doth signifie the which are against Christ, you see who may be called Antichrist. There is no question in Poperie (except Purgatorie the Popes publican & tasker) about which the Papists are at such ciuill warres among themselves, as about this Transubstanciacion. They cannot tell when the chaunge beginneth, nor what manner of chaunge it is, nor how long the change continueth, some hang one way, and some another, like the *Midianites* which fought one against another. And no meruaile though their consciences stagger about it: for to shewe you the right father of it, it was one of the dreames of *Innocentius* the 3. in the yeare of our Lord 1215. so many yeares passed before Transubstanciatio was named, and then a Pope set it first on foote:

Judg. 7. 22.

A Monster
of his age.

vpon the Lords Supper.

foote : so it came out of *Rome* the grandame of all heresies, and for want of Scriptures, hath been defended with fire and sword, and swallowed more Martirs, than all the gulfes of the Papall sea beside.

Now when the doctrines of men goe for scripture, you shall see how many errours rush into the Church: for graunt but this to *Innocentius*, as the Papists doe, that the bread and wine are changed into Christes bodie. First, it will follow, that Christes bodie is not ascended vp to heauen, because it remaineth vpon earth, and so one of the articles of our faith shall be falsified, which saith, *He is ascended into heauen*, or if he be ascended, and descended againe, another article will be falsified, which saith, *that he sitteth at the right hand of his father*, that is as *Peter* saith, he abideth in hea-
uen.

Eight absurdities which follow Transubstantiation.

AB. 1. 9. 11

Rom. 8. 34.

Act. 3. 21.

The first Sermon

- 2 **uen.** Secondly it will follow, that Christ hath not a true body, but a fantastickall body, because it may be in many places at one time; for if his body be in the Sacrament, he must needes haue so many bodies as there be Sacraments; nay, he must haue so many bodies as there be bits in euery sacrament.
- 3 Thirdly it will followe, that his body is diuided from his soule, and consequently is a dead body, because the bread is only changed into his body, and not into his
- 4 soule. Fourthly it wil follow, that the wicked and prophane, and reprobate, may receiue Christ as well as the godly, because they haue a mouth to eate as well as the best.
- 5 Fifthly it will follow that Christes sacrifice once for all was not sufficient, because we must sacrifice him againe, and breake his body and shed his blood, as the *Iewes* cruci-

Hebr. 9. 28.

1. Cor. 10. 12.

vpon the Lords Supper.

crucified him vpon the Crosse.
Sixtly it wil follow that the bread
being turned into the body of our
redeemer, hath a part in our re-
demption as well as Christ. Sea-
uently it will follow, that Christ
did eate his owne body: for all
the Fathers say that he did eate
the same bread which he gaue to
his Disciples. Lastly it will fol-
low, that a Masing Priest shall be
the creator of his creator, because
he makes him which made him,
all these absurdities are hatched
of Transubstantiation.

Thus when men deuise articles
of their owne, while they strike
vpon the handuill the sparkes flie
in their face; and they are like the
man which began to builde and
could not finish it. When I see
the Papists in so many absurdities
for intertaining one error, mee
thinkes he seemeth like a Collier
which

The first Sermon

which is grimed with his owne coales. Therefore as in manners we should thinke of *Peters* saying, *Whether is it meete to obey GOD or men?* So in doctrines wee should thinke, whether it be meete to beleeue God or me? Thus you haue heard the author of this Sacramēt, *the Lord Iesus*, the time when it was instituted, *in the night that he was betraied*, the manner how it was instituted, *after thanks giuing*, the ende why it was instituted, *for a remembrance of his death*, and the discouerie of Transubstanciacion, one of the last heresies which *Babylon* hatched. Now, they which haue been Patrons of it before, should do like the father and mother of an Idolater, that is, lay the first hand vpon him to end his life. Thus I end. Think what account ye shall giue of that ye haue heard.

Act. 5. 29.

Conclu-
sion.

Deut. 13. 6.

¶ 9.

*In this Sermon, leafe C. section 11. lin. 3. for he
spake them, reade, he spake to them.*



A Treatise of the Lords Supper.

The second Sermon.

1. Cor. 11. vers. 25, 26, 27, 28.

- 25 *After the same manner also he
tooke the cup, when he had supped,
saying, This cup is the New Testa-
ment in my blood: this doo as oft as
ye drinke it, in remembrance of me.*
- 26 *For as often as ye shall eate this
bread, and drinke this cup, ye shew
the Lords death till he come.*
- 27 *Wherefore, whosoeuer shall eate
this bread, and drinke the cup of
the Lord unworthelie, shall be gil-
tie of the bodie and blood of the
Lord.*

The second Sermon

28 *Let a man therefore examine himselfe, and so let him eate of this bread, and drinke of this cup.*



Ere I am to speake of the second seruice (as it were) at the Lords Table, & of that preparation which is like the Wedding garment that euerie man must bring vnto this banquet. These words are diuersly repeated of the Euangelists. Heere it is sayd, *This cup is the new testament in my blood.* In *Mathew* and in *Mar. 14. 25* *Marke*, it is sayd, *This cup is my blood of the new testament.* This is the first mention which Christ makes of a Testament, as though now his promises deserued the name of a Testament, because the scale is set vnto them, which before this Sacrament was not sealed,

upon the Lords Supper.

led, but like a bare wrighting, without a signet. This word *Testament*, doth imply a promise, and therefore teacheth vs, that the Sacrament doth confirme & strengthen, and nourish our faith, because it sealeth the promise which wee should belecue.

Heere is to be noted, that Christ doth not only speake of a Testament, but he calleth it a *new Testament*, which words neuer met together before, as though the Law were for the old man to mortifie him, and the Gospell for the new man to comfort him againe: or, as if the old Testament had so washt her face, and changed her apparell at Christes comming, that one would not thinke it the same, but a new Testament, because euen now she was shadowed with a thousand Ceremo-

The second Sermon

nics, and now they are gone from her, like a mist at the sunne rising. As Christe calleth loue a *newe Commandement*, because hee renewed it like a law worne out of memorie, so he calleth the promise of saluation a new testamēt. Euery testamēt is confirmed with blood; the ould Testament was confirmed by the blood of Goats, and Bullocks, and Rammes, but the new Testament is confirmed by the blood of Christ, *My blood* (saith Christ) *is the blood of the new Testament*: nay *this Cup* (sayth Christ) *is the new Testament*. You may see then that they may gather as well out of Christs words, that the Cup is the new Testament, as that the Wine is his blood. For Christ sayth, *This Cup is the new Testament*, as well as hee sayth, *This wine is my blood, or This bread*

upon the Lords Supper.

is my body. Beside, when Christ speakes of a new Testament, he implieth, that the ould Testament *Heb. 3. 13.* is fulfilled, the Sacrifices, and Ceremonies of the Law, did signifie Christ before he came, therefore they are fulfilled in his comming, no mo Sacrifices, no mo Ceremonies, for the truth is come. *For types and figures* Sacrifices and Ceremonies are honorably, buried with the Priesthod of *Aaron*, let them rest, it is not lawfull to violate the Sepulchers of the dead, and take their bodies out of the earth, as the Witch would rayse *Samuel* out of hys *1. Sam. 28.* graue. Therefore they which *14.* retaine Ceremonies, which should be abrogated, reliques of Iudaism, or reliques of Papisme, may be sayd to violate the Sepulchers of the dead, & disturb the deceased, like the Witch, which presumed

The second Sermon

to raise *Samuel* out of his graue.

Leuit. 17.
11.

This testament is called a testamēt in bloud, because the testamēt and will of a man is confirmed, when the man is dead; so Christ confirmed his Testament by his death. *Moses* saith, that *life is in the bloud*, so the bloud of Christ is the life of this Testament. If Christs bloud had not been shed, this Testament made vnto vs had been vnprofitable, as the Testament of a Father is to his Sonne, if the Father should not die but liue. Therefore the Apestle saith, without shedding of bloud there is no remission of sinnes. Therefore the Testament or couenant of the remission of our sinnes, is called the Testament in bloud; the bloud of Christ is the seale of the Testament which we haue to shew vnto GOD for the remission of our sinnes,

Heb. 9. 22.

upon the Lords Supper.

finnes, and the two Sacraments
are a seale of that bloud to witnes
that it was shed.

Againe, this is a matter regarded in Testaments and Willes; to the Testament of him that is dead, no man addeth or detracteth, but as the Testator made it, so it standeth without alteration: so should this Testament of Christ, and this Sacrament of Christ no man should alter it now he is dead: for he which addeth or detracteth hath a curse in Gods book. Therefore Christ whē he instituted this Sacrament, commanded, *doo this*, that is, do as I do, least they should swarue one whit from his owne manner: yet how many gaude haue the Papists added to it, that he which had heard Christ say, *Doo this in remembrance of me*, and should see how they handle the

Deut. 4. 2.

Reuel. 22.

18.

The second Sermon

The popish
receyuing
vnder one
kinde con-
futed,

Mat. 26. 27

1. Sam. 15.

9.

matter in their Masse, could see nothing to remember Christ by; but a vaile to hide Christ frō him: Therefore this Commandement was repeated again when he gaue the wine, *Doo this, &c.* as he commanded them to eate the bread in remembrance of him, so he commandeth them to drinke the wine in remembrance of him: nay, he speaks more precisely of the wine than of the bread; for he saith of the Wine, *Drinke you all of this*, which he saith not of the bread. Surelie Christ did foresee that some proud Hereticks would do otherwise after him, euen as it is come to passe: for the Papist doth breake this commaundement of Christ, as flatly as *Saul* brake the commaundement of *Samuel*. *Samuel* commanded him to kill the fat and the leane: *Saul* killed the leane,

upon the Lords Supper.

leane, but not the fat ; so Christ
commandeth to receiue bread and
wine, they teach to receiue bread,
but not wine : Christ saith, *Drink*
you all of this, they say drinke not
all of this : Christ gaue the bread
& wine to all, they giue the bread
to all, and the wine to some: their
Priests receiue all, but the people
must cōtent themselues with half:
the Priest eates and drinks, but the
people must not drinke for spil-
ling on their cloathes. Is this the
Church which cannot erre? Doo
they thinke to hemme Christ in
their Masse, and shut his ordinance
out of their Masse? The Soldiours *Mat. 27. 35*
diuided Christs coate, but these
diuide his body, and separate the
bread & wine which Christ hath
ioyned. *Paule* speaketh of here-
ticks which taught, *Touch not, tast* *Colos. 2. 21.*
not, handle not : so these say, touch
not

The second Sermon

How the
Popish
Priests do
iniure the
people.

not, tast not, handle not, whē they should say, Touch, and tast, and handle. Of all Heresies either old or new, there is none so iniurious to the cōmon people, as the pasture of shauelings *Poperie*; for they may
1 not reade the Scriptures; they may
2 not come to Councells; they may
3 not examine that which is taught
4 them; they may not bee buried
5 without a mortuarie; they may not drinke at the Communion, as though their Priests were their Lords. Therefore we may say as a Heathen did, *There is no charitie in the Papists Sacrament*, because like *Ananias*, the Priests keepe backe that which they should distribute, & mangle the Sacrifice as though
Ely his sonns had left their hooke to the Masing Friers. Thus that ye may knowe who succeed the Pharisies, they haue fulfilled that
which

Act. 5. 2.

1. Sam. 2. 13

upon the Lords Supper.

which the Pharisies did, that is, By
their owne Commaundements they
haue made the Commaundement of *Mar. 7. 13.*

God of no effect. For whereas the
purpose of Christ was to tye our
faith wholly to himselfe, that wee
shoulde not seeke for any thing
without him, knowing that the
maintenance of this life hath need
both of meate and drinke, to teach
vs that all sufficiencie is in himself,
by bread and wine he sheweth,
that he is in stead both of meate &
drink, that is, in stead of all: which
signification is taken away where
the wine is not giuen as well as
the bread. Theretore as it is sayd
of a horrible and odious crime,
Consider the matter, & giue sentence: Iud. 19. 30.
so I wish all to consider this Inno-
uation, & giue sentence of it. Can
there be any cleerer contradiction
to the Word, or bolder checke to
Christ,

The second Sermon

Gen. 2. 17.

Gen. 3. 4.

Christ, than when he saith, *Drinke you all of this*, to say, drinke not all of this? As when God sayd, *Ye shall die*: the diuell sayd, *ye shall not die*, shall wee goe now to a Counsell, or a Father, or a Doctor to inquire whether this doctrine bee like Christs doctrine? I doo verely thinke that none heere is so simple but that he seeth, that if any thing can bee contrarie to Christs speech, this is contrarie to it. But this is onely their detraction from the Sacrament.

Now you shall heare their additions to the Sacrament, looke vpon their vestures, and their gestures, and their Altars, and their pix, and their incense, and their becks, and their nods, and their turnings, all this is more than Christ did, and therefore the Prophet may say againe, *Who hath required*

upon the Lords Supper.

quired this of you? Did Christ command you to doe more than he did, and not doe as he did? therefore let them which haue eyes to see, be thanckfull for their light, when they heare how blind they were, whome God gaue ouer to be seduced.

The fruite of this Sacrament is *Verf. 24.*
noted in these words, *which is Math. 26.*
broken for you, which is shed for you, 28.
that is (as *Mathew* intreateth) *shed*
for the remission of sinnes. As al was
made for vs, so all which Christ *Gen. 1.*
spake, hee spake for vs, and all
which Christ did, he did for vs, *2. Cor. 4. 15*
and all which Christ suffered, he
suffered for vs, that the sinnes of
men might be forgien, and yet
so few apprehend this benefit, that
the way to Heauen is called a
narrow way, as though all these *Math. 13.*
paines did raunsome but a small *Ex 14.*
number,

The second Sermon

number, & certaine order of men. All are not saued by Christes death, but all which are saued, are saued by Christes death: his death is sufficient to saue all, as the sunne is sufficient to lighten all: but if any man wincke, the sunne will not giue him light: so, if any man contemne, and will not receyue, Christ will not thrust him into heauen, but euery man shall haue that which he chooseth (as *David* saith) *Blessing to him that loneth blessing, and cursing to him which loneth cursing.* There wants not a hand to giue, but a hand to take.

Mat. 23. 37 *I would (sayth Christ) but you would not.* Stretch forth thy hand, and heere is Christes hande, which takes Gods hand, and mans hand, and ioynes them together, and then the remission of sinnes is sealed. This is the will and testament of

*Psal. 109.
16.*

upon the Lords Supper.
of Christ.

He had no goods, nor lands,
nor money, to giue by his testa-
ment. A rich man when he dieth,
bestoweth the money which he
hath gathered, and forgiueth ma-
ny debts which are owing him;
but Christ had nothing to giue,
nor any thing to forgiue. The
Lord of all had least of all, and he
might say like his seruant *Peter*, *Mat. 3. 6.*
Gould and siluer haue I none, no not
a graue to burie his body in, but
the graue which *Ioseph* made for *Mar. 15. 46*
himselfe, serued to burie Christ.
His Father was a Carpenter, but *Mat. 13. 55*
neuer made any house for him-
selfe: his Mother lay in a stable *Luk. 2. 16.*
for want of a Chamber: his Dis-
ciple was faine to borrow twentie *Mat. 17.*
pence for him of a fish: therefore *27.*
when one offered, *Maister, I will* *Luk. 9. 37.*
follow thee, thinking to gaine by
his

The second Sermon

his seruice, like them which re-
taine to noble men; he replied vn-
to him, *The foxes haue holes, and the
fowles haue nests, but the sonne of man
hath not a house to hide his head:*
shewing, that the beasts & fowles
were richer than hee; therefore
when he had nothing to giue, he
gaue himselfe, and when he had
no debtors to forgiue, he forgaue
his enemies: what then, this is a
poore and weake testamēt, which
gaue nothing; oh the goodlyest
testament that euer was made, for
it bringeth to vs the remission of
sinnes. Is it such a matter to for-
giue sinnes? yea, the greatest be-
nefit in all the world, nay, a grea-
ter benefit than all the world: for
thus it stooke, thou haddest com-
mitted high treason against the
Queenes person, thou art detec-
ted, apprehended, accused, con-
uicted,

Luk. 23. 34.

A simili-
tude of
mans state.

vpon the Lords Supper.

uicted, and condemned vpon it,
to bee hanged, and drawne, and
quartered, and thy quarters to bee
set vp for a spectacle, like a car-
kasse which thou hast seene hang-
ing vpon a gibbet, & the Crowes
pecking vpon it. What a horror,
and shaking to thy mind to think
of that day, when all these tor-
ments, and shame, and feare shall
surprise thee at once, which wold
make thee quake and tremble if
thou shouldest see but another so
dismēbred before thy face? Thou
hast no comfort now but this,
when I haue suffered I shall bee
free; before to morrowe at this
time all my paine will bee past,
though my shame continue and
my children bee beggers. What
grace, what fauour, what mercie,
now, to pardon thee all this, and
saue thy life, and set thee at liber-

F tie,

The second Sermon

tie, as though thou haddest neuer offended? So I and thou, and euerie one here had committed treason against the King of Kings, and stood condemned for it, not to suffer & then to be free, like them which breake the lawes of men, but to suffer and suffer, and euer to suffer all that the diuells would heape vpon vs. Then came the mercie of God for Christ which shed his bloud, like an vmpire betweene God and vs, and sayd as *Esaiah* said to *Hezekiah*, **Thou shalt not die but liue*, loose him, let him goe, for he is mine. So wee were stayd like the widdowes sonne when he was carried to his graue. This is the benefite of Christes death, and this Sacrament is the remembrance of it, and therefore whensoever we receiue it, this addition commeth with it, *which is shed*

*His words
are not so,
but the
effect of
his words.

2. *King*. 20.

5.
Luk 7. 15.

Upon the Lords Supper.

shed for the remission of sinnes : our *Mark. 16.*

fault was so hainous & grieuous, 27.

that no raunsome could counter-
uaile it, vnlesse God himselfe had

suffered for vs. Being in this ex-

tremitie, neither man, nor Angell

offered his life for vs, but the

Prince himselfe, which should

haue crucified vs, came to be cru-

cified of vs, for vs, that wee might

say with stedfast faith, *I beleene the* *The mercifull Article.*

remission of sinnes, not the satisfac-

tion of sinnes, but the remission of

sinnes. Marke this distinction a-

gainst Popish merites of workes,

or penance, Christ hath satisfied

and not we; we are remitted and

not Christ: therefore wee say in

our Confession, *I beleene the re-*

mission of sinnes, which I may call

the mercifull Article, because it is

the quintessence and sweetnesse

of all thetwelue. Therefore who

The second Sermon

but Antichrist durst depraue it? If there bee a satisfaction for our sinnes by our workes, or by our Pilgrimages, or by our Masses, or by our penance, let Christ neuer bee called a forgiuer, but an exchanger like the Pope, which selleth his pardons. Wretched creatures which will not receiue the Lord whē he comes to their dore. Christ saith, *take for nothing*, and they say no, wee will not take but buy. Vile base miserable men disdain to take grace of God without satisfaction, but they will cope with the Lord, and giue him so many Pilgrimages, fast so many daies, heare so many Masses, and pay so many workes for it, vntill they haue done as much good as they haue done euill. Our sinnes are infinite, & God is infinite, but our workes are finite, in number
and

vpon the Lords Supper.

and measure, how can they answer then to that which exceedeth number and measure? Therefore bee content with *Iosephs* brethren to take your money againe, and say that you haue corne for nothing, that is, you are saued for nothing, or els when you say, *I beleeue the remission of sinnes*, you lye vnto God, because you do not beleeue the remission of sinnes, but satisfactiō for sins, like the papists.

It followeth, *As often as ye shall* *Verf. 26.*
eate this bread, and drinke this cup, ye shall shewe the Lords death till he come. Here are three inuincible arguments, like the three witnesses vnder which euery worde dooth stand. First wee are sayd to *eate bread*; thē it is not flesh but bread. Secondly wee are sayd to *shewe the Lords death*; then it is but a shewe or representation of his death.

Three arguments against Transubstantiation in one verse *Deut. 17. 6.*

The second Sermon

death. Thirdly it is sayd, *untill he come*; if he be to come, then he is not come; if he be come, how can we say, *untill he come*. The effect of this verſe was ſhewed in theſe words, *Doo this in remembrance of me*: for to ſay, *Doo this in remembrance of me*, and to ſay, *ſo oft as you doo this you ſhewe my death*, is much at one; ſo that if you call this Sacrament a ſhewe of Chriſts death, as it is called here, then it is not Chriſt; or if you call it a remembrance of Chriſt, as it is called there, yet it is not Chriſt, but a ſhew, or remembrance of Chriſt: but this is ſuch a ſhew, & remembrance, that the next verſe ſayth,

Whoſoever receiveth it unworthilie, is guiltie of the body and blood of Chriſt.

Verſe 29.

What it is
to receyue
unworthily

Will yee knowe who recey-
ueth unworthilie; In verſe 29.

Paulo

upon the Lords Supper.

Paule sayth, hee discerneth not the Lords body : that is, which putteth no difference betweene this bread and other, but eateth like a childe the meate which he knoweth not. *My sheepe* (sayth *Ioh. 10. 27.* Christ) *knowe my voyce* : as they discerne Christes words, so they discerne Christes bodie, and therefore so often as they come to the Lords Table, they seeme to come into the Lordes presence : there they greete and kisse and imbrace one another with affectiōs, which none can knowe, but they that feele, like *Iohn*, which leaped in *Luk. 1. 41.* the womb, so soone as Christ came neere him.

Will ye know beside, what it is to be giltye of the bodie and bloud of Christ, euen as *Iudas* was giltye for betraying him, and *Pilate* for deliuering him, and the *Jewes* for crucifying him, so they

How receyvers may be giltye of Christes death.
Mar 14. 44
Mar. 15. 15

The second Sermon

are guiltie which receiue this Sacrament vnworthely, as *Pilate* and
Mar. 15. 25 *Caiphas* and *Iudas* were. If they be
guiltie of Christes death, they are
guiltie of their owne death too,
as if they had committed two
Verf. 30. murders; and therefore *Paule* saith
after, that many of the *Corinthi-
ans* died only for the vnworthie
receyuing of this Sacrament. As
2. Cor. 2. 16 the word is the fauour of death to
thē which receiue it vnworthily,
so the Sacrament is the fauour of
death to thē which receiue it vn-
worthily: it neuer goeth into their
mouth, but they are Traytors *ipse
facto*, and may say to Hell, this day
I haue taken possession of thee,
because I am guiltie of Christes
bloud. Therefore it followeth im-
mediatly, *Let a man examine him-
selfe before he eate of this bread, or
drinke of this wine*, as if he should
say, if he which receyueth this
Sacra-

How we
should be
prepared
before we
come to the
Lords table

vpōn the Lords Supper.

Sacrament vnworthely, be giltie
of Christs death, like *Iudas* which
hanged himselfe : if these signes
be receyued to saluation or dam-
nation like the word, the next les-
son is, to examine your selues be-
fore you receyue, least you re-
ceyue like the sunne of perdition,
which swallowed the bread and
the Diuell together. Therefore,
*Let a man examine himselfe, and so
let him eate* : that is, let him exa-
min first, and receyue after, for if 1.Sam.9.13
we should receyue the bread of
the earth reuerently, how should
we receyue the bread of heauen?
Whē *Iehonadab* came to *Iehu* his
chariot, he said, *Is thy hart vpright* 2.King.10.
15.
as my hart is toward thee? So, whē
we come to the Lords Table, he
would haue our hearts vpright to
him, as his heart is to vs, for who
feasteth his enemies & mockers?
the

The second Sermon

James. 2. 2.

the golden Ring sitteth highest at our Table, but the wedding garment sitteth highest at this Table. It is safer eating with vnwashed hands, then with an vnwashed heart. The *Jewes* were taught to choose the Lambe of the Passecouer on the tenth day of the first moneth, in which moneth they came out of *Egipt*: and on the 14. day after, they were taught to eate him, so they had foure dayes respite betweene the chosing, and the killing, to prepare and sanctifie themselves for the Passecouer, which was a signe of the Lords Supper. This admonished them, that the matter now to be performed, was very waightie, and therefore they were daepely to consider it, for now was the action, and somme of all saluation in handling: if they did prepare themselves so before

Exo. 12. 3.

Exo. 6.

upon the Lords Supper.

fore they did receyue the figure
of this Sacrament, how should
we be prepared before we receiue
the Sacrament it selfe? Therefore
as *Iosiah* commaunded the *Leuites* 2. Chro. 35.
to prepare the people; so *Paule* ad- 6.
uiseeth the people to prepare them-
selues, that is, to examine whether
they haue faith, and loue, and re- note
pentance, before they come to
this feast. By this all may see, first
that *Paule* would haue euery lay All are
man so skilfull in the Scripture, bound to
that he bee able to examine him- know the
selfe by it; for this admonition is Scriptures.
not to them which minister the
Sacrament, but to all which re-
ceiue the Sacrament. And the rule
by which wee must examine our
selues, is the law which we should
obey: therefore if the rule be vn-
knowne, the examination must
be vndone. Our doctrine must be
examined

The second Sermon

Act. 17. 11. examined by the doctrine of the
Note. Prophets and Apostles; our pray-

ers must bee examined by the sixe
petitions of Christs prayer; our
beleefe must bee examined by the
twelue articles of faith; our life
must bee examined by the tenne

Exo. 20. 1. Commaundements of the Lawe.

Ec. Now, he which hath his Touch-
stone may trie gold from copper,
but he which hath it not, takes
one for the other. Therefore, be-

2. Cor. 13. 5 fore *Paules Examine*, you had need
to learne Christs *Search, Search the*

Job. 5. 39. *Scriptures*, and they will lighten
you to search your selues. This is
the doctrine with which I will
ende, and the necessarie poynt for
which I choose this text, to teach
you (if I could) that Christian arte
how to examine your selues.

Vers. 28. *Let a man examine himselfe before
he eate.* Here is first an examinatio.

Se-

upon the Lords Supper.

Secondly, an examination of our selues. Thirdly, an examination before we come to the Sacramēt. Touching the first, here *Paul* saith *Examin your selues*, but in 2. *Cor.* 13. he doubleth his charge, *Proue your selues*, and againe at next word *Examine your selues*, as if he should saye, this worke must be done when it is done, because it is neuer thoroughly done, and therefore we must double our examination, as *Paul* doubleth his counsell. If a man suspect his enemy, he will try him with a question, if that will not search him, he will put forth another, if that be spied, he will moue another, like one which putteth diuers keyes into a locke vntill it open. So he which examineth, must try & try, proue and proue, search and search, for the angell of darknesse is like an
angell

The diuision.

The second Sermon

2. Cor. 11. angell of light, and we haue no
 way to discover him, but that of
 1. John 4. 1. *John, Try the spirites.* God exami-
 neth with tryalls, the Deuill ex-
 amineth with temptations, the
 world examineth with persecuti-
 ons: we which are thus exami-
 ned, had neede to examine too.
 If any man skill not what *Exa-*
mining meaneth, the very word
 Examine, is so pregnant, that it
 prompteth vs how we should ex-
 amine, for it signifieth to put our
 selues vnto the Touchstone, as if
 we would try Golde from Cop-
 per. Therefore one sayth, that Ex-
 amination is the eye of the soule,
 whereby she seeth her selfe, and
 her safetic, and her danger, and
 her way which she walketh, and
 her pace which she holdeth, and
 the end to which she tendeth: she
 lookes into her glasse, and spieth
 euery

A descrip-
 tion of true
 Examina-
 tion.

upon the Lords Supper.

every spot in her face, how all her graces are stayned, then she takes the water of life, and washeth her blots away. After, she lookes againe, and beholdeth all her gifts, her faith, feare, loue, patience, meekenes, and marketh how euery one doth flourish, or wither. If they fade and decay, that she feeleth a consumption, then she taketh preseruatiues, and restoratiues of prayer, and counsell, and repentance, before the sicknesse growe: thus euery day she letteth downe a bucket into her heart, to see what water it bringeth vp, least she should corrupt within, and perish sodeinly.

To heare, and reade, pray, and fast, and communicate, is a worke of many, but to examine these works, is the fashion of few, and therefore *Jeremy* complayneth,

No

note

The second Sermon

- Iere. 8. 6.* No man sayth, *What haue I done?* as if he should say, no man examineth himselfe: and therefore in all the scripture it is sayd but of one,
- Iob. 9. 28.* That he feared all his works, as though he durst not thinke, nor speake, nor do any thing before he had examined what it was, from whence it came, & whether it went: so the more precious treasure is deeper hid in the ground.
- Mat. 13. 44*
- 1. Theff. 5.* The second poynt is, to *Examine our selues*, Paule sayth, *Try all things*, much more should we try our selues. The good sower doth sow his owne ground, but the bad sower doth sowe an other mans ground, as the Diuell did,
- Mat. 13. 25* The Disciples of Christ sayde,
- Math. 26.* *Mayster, is it I*, not *Mayster*, is it hee. The disciples of *Iohn* asked,
- Luk. 3. 10.* *Mayster, what shall wee doo?* not *Mayster*, what shall they doo?

upon the Lords Supper.

doo? wee must obay some, and
heare others, and admonish o-
thers, and loue all, but examin our
selues. That which we applie vn-
to others, the Apostle applieth vn-
to our selues; for whē we speake
of an examiner, we intend one
which examineth other: when
wee speake of an accuser, wee in-
tend one which accuseth other:
when wee speake of a Iudge, wee
meane one which iudgeth others,
but the Scripture crieth, *Examine
thy selfe, accuse thy selfe, iudge thy
selfe*, that is, bee not curious to
search a mote in thy brothers eye,
but pull out the beame which is
in thy owne eye. This doth shewe
that they which sit in Gods chaire
to iudge others, commonly haue
greater faults themselues, thā they
whome they vse to iudge: and
therefore Christ calleth their fault
G a beame,

1. Cor. 11.

13.

Mat. 7. 3.

The second Sermon

- Psal. 4.4.* a beame, and the others a mote.
This made *Dauid* say, *Examine thy heart*, thy heart is thy owne heart; therefore thou must examine whether thou pray, whether thou watch, whether thou fast; and not whether he pray, whether he fast,
Luk 18.11. whether he watch, as the Pharisee examined the Publican, least thou haue *Peters* checke: when he examined what *Iohn* shoulde doo,
Ioh. 21.22. *Christ* sayd, *What is that to thee? followe thou me.* Thou art a priuate man, and hast a priuate examination, therefore let thy question be, *What haue I done?* and make thy Anatomie of thy selfe.

See beloued, wee may not beleeue our selues before wee haue examined our selues: for wee are false hearted, and the notablest cosoner that deceiueth most; for one time that he deceiueth others, ten times

upon the Lords Supper.

times deceiueth himselfe. Because
the flesh is a wylie seruant, & will
lye like *Gehezi* to his owne ma- 2. King. 5.
25.
ster, and face him that it hath not
sinned when it commeth from
sinne : therefore as *Elisba* exami- 2. King. 5.
23.
ned his seruant, so the soule must
examine her seruant, that is, man
must be ielous of himselfe, & take
himselfe for a lyar, for a flatterer,
for a dissembler, vntill hee bee
thoroughly acquainted with him-
selfe: for no man is so often begui-
led, as by himselfe, by trusting his
double heart, and taking his owne
worde without further triall. If
Paule had bid vs examine others,
wee would haue sifted them like
Sathan, *Sathan hath desired to sift*, Luk. 22. 31.
thee, saith Christ to *Peter*, so wee
haue a desire to sift others: euen
Peter which was sifted of *Sathan*,
longed to sift *Iohn*, and knowe

The second Sermon

what hee should doo , before hee
hearkened to his owne charge.
Therefore the helpe of examina-
tion is a needfull preseruatiue , al-
though we were as soūd as *Peter*.
They which are suspected of
crime do not examine themselues,
but are examined of others, least
they should be partiall : but a chri-
stian must examine himselfe of
his crime, and be his owne iudge,
his owne accuser , and his owne
condemner: for no man knoweth
the spirit of man but the spirit
which is in man, which will con-
demne him if he be guiltie, and tel
him all that he hath done, & with
what minde he did it, and what he
deserueth for it. This is the priuate
araignment , or close Sessions,
whē Conscience sits in her chaire
to examine, and accuse, and iudge,
and condemne her selfe , because
she

1. Cor. 2. 11

note

upon the Lords Supper.

ſhe will not bee condemned of
God.

Thus holy men haue kept their
Sessions at home, and made their
hearts the forman of the Iurie,
and examined themſelues as wee
examine others, the feare of the
Lord ſtoode at the doore of their
ſoules, to examine euery thought
before it went in, and at the doore
of their lippes, to examine euery
word before it went out, where-
by they eſcaped thouſand ſinnes
which we commit, as though we
had no other woorke. So thou
ſhouldeſt ſit in iudgement of thy
ſelfe, and call thy thoughts, and
ſpeeches, and actions, to giue in e-
uidēce againſt thee, whether thou
bee a Chriſtian, or an Infidell, a
ſome or a baſtard, a ſeruant or a
rebell, a Proteſtant or an hypocrite
if thou finde not faith, nor feare,

The second Sermon

nor loue, nor zeale, when thou examinest thy selfe, let no man make thee beleeue that thou art holie, that thou art sanctified, that thou art a Christian, that thou art a beleeuer, that thou art a Gospeller, because thou art worse than thou seemest to thy selfe ; for euery man is partiall to himselfe when he is most humbled. Therefore if my heart tell me that I do not loue God, whom shall I beleeue before my selfe ? As *Salomon* saith, *No man can search the heart of the king :*
so Paule saith, *No man knoweth the spirit of any man, but the spirit which is in man, that is, no man feeleth the heart of man so well as himselfe.* And yet himselfe although hee haue liued with it euery since hee was borne, dooth not knowe his owne heart vnlesse hee examine it narrowly , no more than hee knoweth

Pro. 25. 3.

1. Cor. 2. 11.

upon the Lords Supper.

knoweth his owne bones, or his
vaines, or his sinewes, or his ar-
tires, or his muskles, how many
are in his bodie, or where they
lye, or what they do. This seemes
straunge that a man should not
knowe his owne heart, yet it is
true that the best of vs all doth not
knowe his owne heart, though he
haue dwelt with it from his mo-
thers wombe. For Christ sayth to
his disciples, euen to his disciples,
You knowe not of what spirit you are, *Luk 9.55.*
that is, you thinke better of your
selues than you are, and know not
what the clocke striketh within.
There is a zeale without know- *note*
ledge, and there is a knowledge
without zeale; there is a faith
without obedience, and there is
an obedience without faith; there
is a loue without feare, and there
is a feare without loue, and both

The second Sermon

Jud. 16. 6. are hypocrites. Therefore as *Dauid* searched where *Sampsons* strength lay, so let euery mā search where his weakenes lieth, and alway be filling the emptie gap.

3 Now this examination must goe before vs to the Sacrament. Euery meate worketh according as it is digested, and this meate
1. Cor. 11. 29. worketh according as it is receyued. Therefore when Christ had taught what we should do in receyuing the Sacrament, now *Paul* sheweth what we should do before we receyue the Sacrament,
Let a man examine himselfe.

Luk. 8. 18. There is a hearing, and a preparatiue before hearing. There is a praying, and a preparatiue before praying. There is a receyuing, and a preparatiue before receyuing, which if it be wanting, the receyuer receyueth vncomfortably,

upon the Lords Supper.

fortably, the prayer prayeth idlie,
the hearer heareth vnfrutefully,
like those which eate before hun-
ger, and drinke before thirst.

This preparatiue before hearing
and praying, and receyuing, doth
signifie, that there is a kind of phi-
sicke in these three, for prepara-
tiues are ministred alwaies before
phisicke: and as the preparatiue
which goeth before, maketh way
to the phisicke, or else it would do
no good, but hurt: so vnlesse exa-
mination go before the Sacramēt,
we seale vp the thretnings which
are written against vs, in stead of
the promises which are made vn-
to vs, for the Sacrament is a seale,
and therfore sealeth good or euill,
as euery other seale doth.

The preparatiue before we re-
ceyue, is to *Examin.* As Iohn was
the forerunner of Christ, so exa-
mina-

The second Sermon

The second
examina-
tion.

Joh. 1. 5.

Luk. 22. 12.

mination is the forerunner of the Sacrament, like the harbinger, which rideth before to prepare the rowme. For, if *Iob* commanded his sonnes to sanctifie themselves before they did come to his sacrifice, how should wee sanctifie our selues before wee come to Christes Sacrament, wherein we are commanded to do as the Lord himselfe did which instituted it? It is sayde, that the Chamber wherein Christ did institute this Sacrament, was trimmed; the Chamber wherein the Apostles receiued this Sacrament was trimmed: If *Iudas* Chamber, his inner chamber had been trimmed so too, hee had receiued this Sacrament with as much comfort as the other disciples did: but because his heart was not trimmed, therefore hee was the first which

was

Upon the Lords Supper.

was condemned for the unwor-
thie receiuing of this Sacrament.

Adam did not thinke that death *Gen. 3. 6.*

had bin in an Apple, so you wold
not thinke that death should be in
bread: but as a coale hath fire in it
beside the coale it selfe, which fire *note*

doth either warme or burne; so
this meate hath another meate in
it beside that which is seene,
which doth euer saue or destroy:
therefore he which commeth to
this spirituall meate, must ex-
amine whether he haue a spirituall
mouth, as well as a carnall mouth,
or els hee shall receiue no more
than he seeth, and that which he
seeth not shall destroy him. No

man (saith Christ) putteth new wine
into old vessels, least the vessels break *Mat. 2. 22.*

and the wine leake. This Wine is
newe Wine, therefore put it into
newe vessells, holy vessells, sancti-
fied

The second Sermon

fied vessells, or els it will leake
foorth and breake the vessell, and
thou shalt haue no more tast of it,
than while the relish of bread is in
thy mouth. When Christ com-
meth to our house, shall wee not
looke whether our Chamber bee
trimmed, as the Chamber was
trimmed against his comming to
the Passeouer? But how shall wee
trim it?

When a man takes an office,
he examineth his substance: when
he takes a trade, he examineth his
skill: when he goeth to fight, he
examineth his strength, but these
wants are no wants when he go-
eth to the Sacrament. Wilt thou
knowe now vpon what articles
thou must inquire at that time,
that is, how thou should examine
thy selfe?

1. Thess. 5.
16.

As some prayer may be at all
times,

vpon the Lords Supper.

times, and some reioycing may be at all times, so some examination is at all times. Thus *Iob* examined himselfe euery day, nay, euery houre, because he skanned all that he did. *Iob. 9. 28.*

But there is a speciall examination before the Sacramēt, because it is the bread which is receyued to saluation, or damnation; because it is the feast, to which, whosoeuer commeth without his wedding garment, shalbe cast into vtter darknes, because it is a seale which sealeth a curse or a blessing. Therefore here thou shalt haue both the dayly oppositions, and the sacramentall oppositions. *1. Cor. 11. 29.*
Mat. 22. 11.
13.

Four examinations we propose vnto you, which shall be the communicants Catechisme. The last is the summe of all, which lea-
deth immediatly to the Sacrament,

The communicants
Catechisme

The second Sermon

ment, as a guest is handed to the Table.

The first
examina-
tion vpon
the markes
of true spi-
rits and the
false, in our
selues or o-
ther.
1. King. 22.
11.
1 Thou shalt try strange spirits by theyr manner of speaking, playnly, or doubtfully, boldly, or fearefully, therefore we reade that the oracles of the heathen had a double meaning, and that the false Prophets neuer spake boldly, but where their patrons were ready to flesh them.

2 By the proportion of faith : for euery heresie is contrary to some article of our beliefe, as euery sinne is against some of the tenn Commandements.

Deut. 18.
22.
Mat. 7. 15.
3 By the euent of their speeches : for they take not effect, as it is said in the 18. of *Deuter.* and therefore they are called false prophets.

Mat. 7. 16.
4 By their fruits : for none of the false Prophets were good men.

5 By their successe : for if they be
not

upon the Lords Supper.

not of God, they will come to
naught, as the *Arians* and *Mami-
chees* and *Pelagians* are vanished, as
if they had neuer been, so time *Act. 5. 32.*
shal weare out euery doctrine that *Mat. 13. 13*
is not truth.

Thou shalt try thine owne spi-
rit by the motions that it hath to
good, or euill.

By the first cause, or preparati-
on which thou haddest vnto it,
for whatsoeuer it be, thy thoughts
will be where thou louest: to ve-
rifie that saying, *Where a mans tre-
sore is, there will be his heart,* for *Math. 6. 21*
lightly, the beginning is a picture
of the end, and the acte is like the
thought which set it a worke.

By the manner of thy consolati-
on in it, whether it be of know-
ledge, or ignorance, whether it be
constant, or mutable, calme, or
boysterous, simple, or mixt, for

as

The second Sermon

as a cleare fountaine yeeldeth
cleare streames, so a pure heart
hath pure ioyes.

- 4 Whether it bring to Christ, or
take any thing from him to thy
selfe, like all the parts of Popery.
If it abide all these questions, and
drawe thee not from any good,
then thou mayst say, it is from
God, water the seede O Lorde
which thou hast sowne. Then
come to the second examination.

If I cā make thee discerne whe-
ther an other be a Christian, by
that thou shalt know whether thy
selfe be a Christian, which that
thou mayst come to obserue this
direction, and thou shalt see of
what side thou art.

The second
examinati-
on vpon
the differ-
ences be-
twene the
wicked and
the godly.

It must needes be, that they
which walke to contrary ends,
should goe diuers wayes: there-
fore there be mo differences be-
twene

upon the Lords Supper.

twene the children of God, and
the children of the world, then
there be betweene men & beasts.

First, they are distinguished 1
in *Will*: for the wicked strive to
bring Gods will to their will, like
Balaam, which when he had an *Numb. 22.*
answere, stayed for another: but 19.
the faithfull labour to bring their
will to Gods will, like Christ,
which sayd, *not as I will, but as thou* *Math. 26.*
wilt. 39.

They are distinguished in *Faith*. 2
All men haue not faith (sayth Paul) *2. Theff. 3. 2*
but the iust liue by faith: as if he *Rom. 1. 17.*
should say, the iust beleeue, and
the vniust beleeue not. The iust
beleeue, and apply that they be-
leeue to themselves. The wicked
may beleeue like the Diuels, but *Iam. 2. 19.*
their faith is like a gadding hen,
which carrieth her eggs to other,
and neuer layeth at home, so they

H beleeue

The second Sermon

beleue that other shall be saied,
but not themselues.

3 They are distinguished in *Hope*,
for because the wicked hope not
for any mends of God, therefore
they neuer defer their reward, but
if they doe any good, they are
trumpets of it themselues, for feare
it should not be blased inough, and
therefore Christ sayde, that the
Pharises had their reward already
because they were boasters of
their works; and if they doe no
good but euill, yet they would be
magnified as much for euill, as o-
ther are for good. But the faith-
full are likened to handmaides,
which waite their reward, their
left hand seeth not when their
right hand doth well, and they are
afraide to take honour of men,
for losing their honor with God,
like *Iohn baptist*, which made his

Math. 6. 2.

2. Tim 3. 2.

Psal. 123. 2

Math. 6. 3.

Ioh. 1. 21.

ver-

upon the Lords Supper.

vertues meaner then they were,
and debased himselfe, when hee
might haue got a name about his
Lord.

They are distinguished in obe- 4
dience, therefore Christ teacheth
vs to iudge men by their fruites *Math. 7. 17*
as an vnfallible rule: for the euill
tree will bring forth euill fruit,
and the good tree good fruit, and
neither can change his propertie,
although the euill fruit is some-
times beautifull, and the good
fruit sometimes blasted.

They are distinguished in Re- 5
pentance, for the wicked doo but
weepe for their sinnes past, but
the godly purpose to sin no more:
so Pharaoh, Saul, and Iudas sayd, *Exo. 10. 16.*
I. Sam. 15.
30.
I haue sinned, but Shadrach, Meshach,
and Abednego sayd, *Math. 27. 4.*
Dan. 3. 18.
We will not sin, *Psal. 51. 17.*
therefore the heart of the godly
is called a contrite heart, but the

The second Sermon

Rom. 2. 5.

Luk. 8. 30.

2. King. 2.

18.

Math. 14. 3

Math. 5. 43

Luk. 6. 32.

hart of the wicked is called a *hart* that cannot repent. Beside as Christ cast out a legion of devils at once, so the godly would be purged of all their sinnes together, but the wicked neuer consent to leaue al, but as *Naaman* sayd, *Let the Lord spare me in this*: so euer he excepteth one sinne, which is his beloved sinne, like *Herod*, which reformed many thinges, and yet wold not leaue his brothers wife.

6 They are distinguished in *Charitie*, for ye shal neuer see the wicked loue their enemies: and therefore when the Pharises could not loue their enemies, they taught that men might hate their enemies: and Christ speaking of publicans and sinners, exhorteth his disciples not to loue like them, because they loued none but their friends.

They

upon the Lords Supper.

They are distinguished in Prayer, 7
er, for the wicked can not pray,
therefore *David* saith, *they call not* *Psal. 14. 4.*
upon the Lord, as if they had not *Zach. 12.*
the spirit of prayer, and therefore 10.
Christ calleth their prayers *bab-* *Rom 8. 16.*
ling, for they thinke not of God *Math. 6. 7.*
when they speake vnto him.

They are distinguished in Pa- 3
tience; no hipocrite can beare the
crosse, but sayth like *Caine*, *It is* *Gen. 4. 13.*
heauyer then I can suffer, but *Paule* *Act. 16. 25.*
and *Silas* sing in prison, for a faith-
full man would haue something
to humble him, and reioyceth to
beare his maysters marks, because
the wounds of a loue are sweete. *Gal. 6. 17.*

They are distinguished in the
use of aduersitie, for this is a pro-
per and peculiar marke of Gods
children, to profit by affliction:
and therefore we reade not in all
the punishments of the wicked,

The second Sermon

that one of them sayd like *Dauid*,
Psal. 119. *It is good for me that I haue bin af-*
71. *flicted.*

10 They are distinguished in *Hu-*
milite, for the wicked are not
humbled before the crosse, like
Exo. 8. 3. 15 *Pharao* that neuer sorowed, but
whē he suffered: but the Apostles
Mat. 11. 29 learned humilitie of their mayster
before their persecution came.

11 They are distinguished in their
iudgement of the worde, for to the
wicked it seemeth the hardest and
simplest, and vnpleasanteſt booke
1. Cor. 1. 18. that is, and therefore *Paule* sayth,
that it is foolishnes vnto them. But to
the godly, it seemeth the wiseſt,
and eloquentest, and sweetest, and
easiest booke of all other, as though
God did sodainly bring the vn-
Gen. 27. 20. derstanding of it to them, as *Iacob*
sayd of his veneson: according to
Ioh. 7. 17. that, *He that will do his will, shall*
know

Upon the Lords Supper.
know his doctrine.

They are distinguished in their ¹²
iudgement of GOD. The wicked
are perswaded now and then of
Gods mercie for the present time
while they feele it, as the *Icues* *Exo. 15. 20.*
praised him alwayes when he did
as they would haue him, but they
can not perswade themselues, that
God wil be merciful to them still,
like *Iob*, which sayde, *Though the* *Iob. 13. 15.*
Lord kill me, yet will I trust in him :
therefore the hope of the righte-
ous is called, *hope in death.* *Be- Pro. 14. 32.*
side, if the wicked loue God, it is
but for his benefits, as *Saul* loued *Pro. 23. 18.*
him for his Kingdome. And this *1. Sam. 10. 6*
is alway to be noted, that in the
wicked the feare of hell is greater,
then their hope of heauen, but in
the faithfull, the hope of heauen
is greater, than their feare of
hell.

The second Sermon

13 They are distinguished in their
*delights : for the sport of the vngod-
ly is folly , like Belsazzars :* and
Den. 3.4. therefore when they are sicke, or
troubled, they neuer runne to the
Word for comfort, as though
Gods promises pertayned not to
them, but to feasts, or tables, or
1. Sam. 16. tales, or musicke, as *Saule* did to
the harpe : but all the delights of
23 the godly are like *Dauids* daunce
2. Sam. 6. about the Arke, they are neuer
14 merrie, but when they are doing
well, nor at peace, but when their
prayers haue ouercome God, like
Gen. 32.28. *Iacob.*

14 They are distinguished in their
opinions of death : for the faith-
Phil 1.23. full long to bee dissolued, and al-
though they might liue euer in
continuall prosperitie, yet they
Iul. 2.29. would not stay so long out of hea-
uen : but the wicked would ne-
uer

upon the Lords Supper.

ner bee dissolued ; because death comes alway vnto the like a layler to hale vnto prison , as *Ahab* sayd to *Michaiah* , that he neuer prophesied good to him . Hereby a man shall knowe whether hee haue faith ; for if hee belecue the promises, hee will bee glad to receiue them.

*1. King. 22.
3.*

note

They are distinguished in their *13*
sense of sinne. Wicked men feelee the loathsomnes of their vices, but none but the faithfull feelee the defects of their righteousness. The naturall man neuer complaineth of his good workes, but vaunteth of them : but a godly man findeth fault with his prayers , and his almes, and his watches, like *Isaiah* that sayd , his righteousness was like a menstruous cloth. As Christ met the tempter in the Wilderness, a place of prayer, and fasting, and

Esa. 64. 6.

Psal. 16. 2.

Math. 4. 1.

Ex 2.

The second Sermon

and meditation ; so a godly man meeteth the tempter in his praiers, and in his fasts, and in his meditations, that is, he findes some let or spot, or want in all his deuotions. Therefore, vnlesse thy righteousnes mislike thee, as well as thy prophanes, knowe that yet thou art no further than the wicked.

- 16 They are distinguished in their ends : for the children of God propose the glorie of God, and leuell all their thoughts , speeches and actions, as if they were messengers sent to carrie him presents of honour. Thus did *Dauid*, when he said, *All that is within me praise the Lord* : as though himselfe had rather bee without praise, than his master : but the children of the world set vp their owne glorie for their marke ; like *Nebuchadnezzar* which sayd, *for the honour of my maiestie.*

Psal. 103. 1.

Dan. 4. 27.

upon the Lords Supper.

maiestie. Therefore they speake,
and looke, and walke, as if they
did say to their tongue, and eyes,
and feete, and apparell, as *Saul* sayd
to *Samuel*, Honour me before this
people. 1. Sam. 15.
30.

Lastly, they are distinguished in 17
perseuerance: for the zeale of the
wicked lasteth not, and therefore
God saith, *They are soone turned out*
of the way: but the zeale of the
faithfull was represented by the
fire of the temple which neuer
went out. Exo. 32.8.
Leuit. 6.12.

Then come to the third Examination. *The third exami-*
nation
As the diuell tempteth thee
to see what thou wilt do for him; Math. 4.9.
so thou must tempt thy selfe, and
get of thy soule what it would do
for God, and what it would suffer
for him, which hath suffred death
for it. Therefore here wee will
set downe certaine Interrogatories
whercof

The second Sermon

whereof thou shalt examine it.

Iosb. 24. 15. First, whether thou hast the heart of *Ioshua*, to worship God as boldly as thou doest, though all the world did renounce him, and euery one did mocke thee as they did *Noah* while he built the Arke?

Mat. 26. 70 Whether thou wouldst not denie Christ as *Peter* did, if thou were in *Peters* straights, and nothing to succour thee but thy policie?

Iosb 7. 21. Whether thou wouldst not steale, if thou diddest see a bootie as fit as *Achan*, which thou mightest catch vp and no man spyce thee?

2. King. 5. 16. Whether thou wouldst refuse a bribe like *Elisba*, if thou diddest meete with one which were as willing and able to giue it as *Naaman*?

Whether thou wouldst not deceiue,

Upon the Lords Supper.

deceiue, if thou were in such an office as the false Steward, whose master referred all vnto him, and knewe not when hee kept any thing backe?

Luk. 16. 6.
Although this is a parable, yet it carieth the signification of an historie.

Whether thou wouldst not fulfill thy lust as *Dauid* did, if thou haddest his oportunitie & allure-ment, and mightest do it without danger of lawe like a King, as *Dauid* might?

2. Sam. 11.

4

Whether thou wouldst not tel a lie as *Abraham* did, if it stood vppon thy life, which made him twise dissemble that his wife was his sister, least hee should dye for her beantie?

Gen. 12. 13.

Gen. 20. 2.

Finally, if it should be sayd vnto thee as the diuell sayd to Christ, *All these will I giue thee, if thou wilt fall downe and worship me*, that is no more, but if thou wilt sinne, whether thou would yeeld or no.

Math. 4. 9.

If

The second Sermon

If thou haue sinned thus and thus before, I will not say therfore the Lord will not heare thee, but

Psal. 66. 18 David saith, *If I regard wickednes in my heart, the Lord will not heare me,*

note

that is, if for any cause a man purpose and carry a minde to sinne when he is tempted, the Lord is so farre from helping him, that he will stand like *Baal*, as though he did not heare him; for he hath a Traytors minde as deepe as any, which thinks, for a Dukedome I would betray my Prince, though he neuer play the Traytor in his life.

1. King. 18.

26

The fourth
examina-
tion.

Heb. 6. 1.

Now we come to that examination, which is the epitome or abridgement of all these; for memorie is short, and all are not of one strength, but some runne, and some goe, and some creepe, and all do well, so long as they strue
to

upon the Lords Supper.

to perfection. The matters whereof principally the mind should be examined before the Sacrament, are these. The receivers articles

First, whether thou haue faith, ¹ not only to beleue that Christ died, but that he died for thee : for *Esa. 59.20* as the scripture calleth him a Redeemer, so *Iob* calleth him *his Redeemer.* *Iob. 19.25.*

The second article is, whether ² thou be in charitie, not whether thou loue them which loue thee, but whether thou loue thē which hate thee : for Christ commandeth vs *to loue our enemies.* *Math. 5.44*

The third article is, whether ³ thou repent, not for thy open and grosse sinnes, but for thy secret sinnes, and pettie sinnes, because Christ sayth, *that we must giue account for euery idle word.* *Mat. 12.36*

The fourth article is, whether ⁴ thou

The second Sermon

thou resolute not to sinne againe
for any cause, but to amend thy
euill life, not when age cometh,
or for a spurt, but to begin now
and last till death, for Christ is
Alpha, and *Omega*, both the be-
ginning, and the end, as well in
our liuing, as in our being, which
hath made no promise to them
which begin, but to them which
perseuere.

Reue. 22.

13.

Reue. 2. 10.

5 The last article is, whether thou
canst finde in thy hart to dye for
Christ, as Christ dyed for thee,
for we are bid not only to follow
him, but to beare his crosse: and
therefore we are called seruants,
to shew how we should obay, and
we are called souldyers, to shew,
how we should suffer.

Luk. 12. 38

2. Tim. 2. 3.

§ 4.

These are the receyuers articles,
whereof his conscience must be
examined, before he receyue this
Sacra-

upon the Lords Supper.

Sacrament : happie is he which
can say, *All these haue I kept* : for
the Doue was not so welcome *Gen.8.11.*

to *Noah*, as this man is to Christ.
But if thou finde not these affecti-
ons within, but a nest of vices,
leauethine offering at the Altar, *Mat.5.24.*

and returne to thine examination
again, for thou art not a fit guest
to sup with the Lord, vntill thou
haue on this *wedding garment.* *Mat.22.11*

How is it then that some regard
their other garments more then
this ? *Paule* sayth, *Examine your
selues*, and they examine their ap-
parell, if they haue new clothes in
the countrey, then they are ready
to receyue. I haue knowne many
kept from the Sacrament a whole
yeare together by their maysters,
for nothing but for want of a
new sute to set them forth with

I their

The second Sermon

their fellowes.

Others respect whether it be a faire day, that they may walke after Seruice, making that day vpon which they receyue, like a Schollers Thursday, which he loues better then all the dayes in the weeke, only because it is his play day. Maruell not now if you haue not felt that comfort after the Sacrament which you looked for, for it is comfortable to none, but to thē which prepare their harts, and examine themselues before, because it is not the mouth, but the heart which receiueth comfort.

Now it may be that the most which are heere, haue brought a mouth, and not a heart: these goe away from the Sacrament to despight Christ, as *Iudas* went from

upon the Lords Supper.

from the Sacrament to betraye *Iohn. 13. 30*
him.

The other goe away, like one
which hath receyued a cheerefull
countenance of the Prince, all his
thoughts are ioy, and the counte-
nance of the Prince is still in his
eye. As hee which hath eaten
sweet meate hath a sweet breath:
so they which haue eaten Christ,
all their sayings and dooings are
sweete like a perfume to men, and
incense to GOD: their peace and
conscience, and ioy of heart, and
desire to doo good, will tell them
whether they haue receiued the
bare signes, or the thing signified.
Euerie one which receiweth this
Sacrament, shal feelee himselfe bet-
ter after it, like the Apostles, or els
he shall finde himselfe worse after
it, like *Iudas*. Hereby ye shal know

note

The second Sermon

whether yee haue receiued like
the Apostles, or like *Iudas*. Thus
we haue ended the doct̃rin of the
Lords Supper. Now, if you can
not remember all that I haue said,
yet remember the text, that is,

*Examine your selues before
you receiue this Sa-
crament here-
after.*

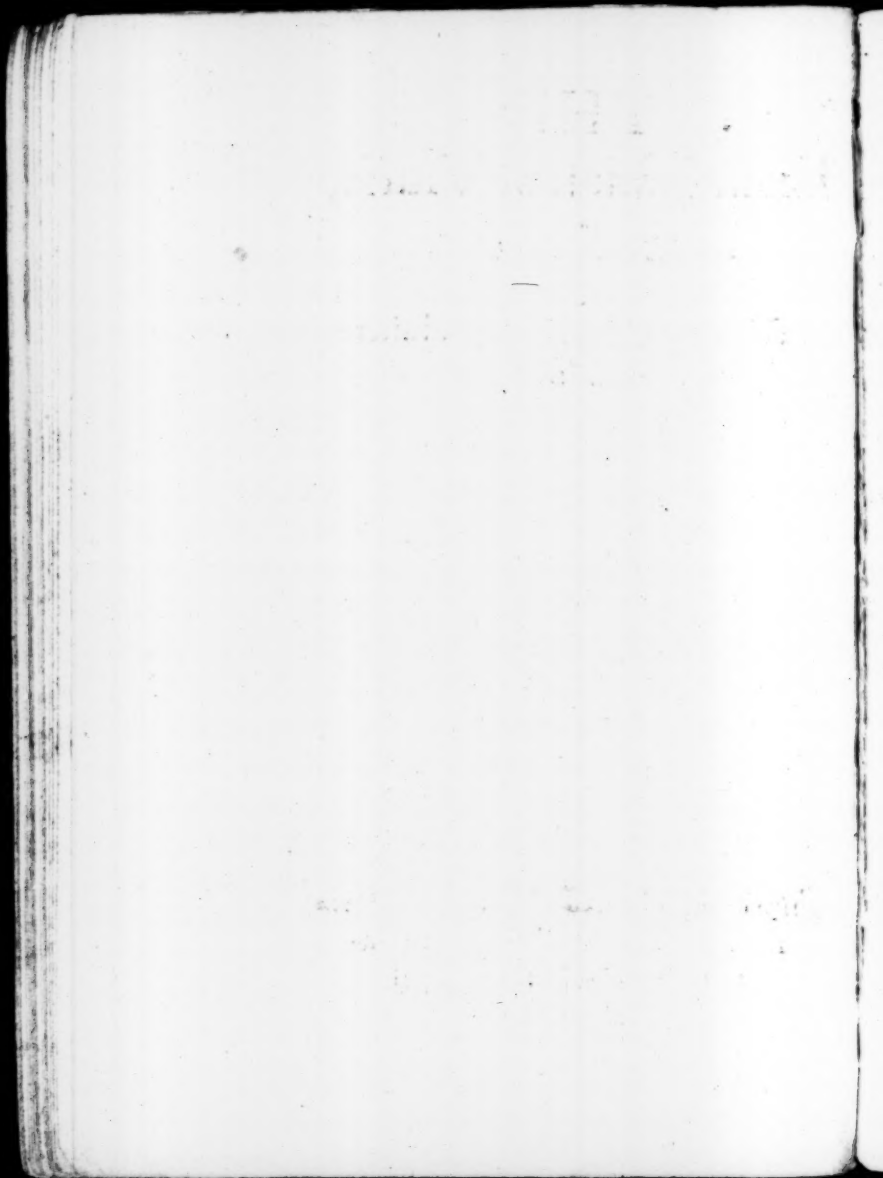
FINIS.

THE
Examination of Vsurie,
in two Sermons.

Taken by Characterie, and after
examined.



Imprinted at London by *Thomas Orwin*
for *Thomas Man*, dwelling in Pa-
ternoster row at the signe of
the Talbot. 1591.





To the Reader.



Eere thou hast the Sermons which haue bin often desired, because of the matter fit for this Citie.

One sayth, that he would neuer speake to *Vsurers*, and *Bribe-mongers*, but when they be vpon their deathbeds; for he which lineth by sin, resoluethe to sin, that he may liue. But when he goeth to hanging, *Iudas* will say, I haue sinned. If I speake not to *Vsurers* vppon their death-bed, yet I speake to *Vsurers* which shall lye vppon their death-bed. Three things do giue me hope. One is, that all harts are in the hands of God, to call them at what houre he list, and therefore *Saul* may become an *Apostle*. The next is, that the third crow doth waken moe then the former,

Mat. 27. 4.

Act. 9. 15.

To the Reader.

and therefore after the crowing of o-
ther, this crow may happily be heard.
The last is, that there is no sinne, but
some men haue bin reclaimed from it,
and so may Vsurers from their sinne.

1. Sam. 17.

31.

Therefore goe my booke like Dauid
against Goliah, and fight the Lords
battells against Vsurers. The Lord giue
that successe to his doctrine in these
leaues, that it may consume Vsurers,
as Ioshuah droue out the Chananites
before him. If I could take but this one
weede out of the Londoners Garden,

Ios. 5. 1.

I were answered for my health and
my strength spent amongst
them. Reade with thy
best minde, and
thou shal pro-
fit more.

Thine H. S.



The Examination of
Usurie; in two
Sermons.

The first Sermon.

Psal. 15. vers. 1. & 5.

*Lord, who shall dwell in thy tabernacle?
Who shall rest in thine holie moun-
taine?*

*He that giueth not his money to Usu-
rie.*

THese two verses must
bee considered toge-
ther, because one is
the question, and the
other is the answer: *David demands* Verse 1.
who shall come to heauen?
and **G O D** tels him that **Usurers**
B **shall**

The first Sermon

1. *Tim.* 6.

17.

shall not come thether : as if hee should say, They shall goe to hell. Therefore as *Paule* taught *Timothie* to warne the which are rich, as though they had more neede to be warned than other : so this sentence seemeth to bee penned for a warning to the rich, because it strikes vpon the rich mans vice.

I haue spoken of Briberie and Simonie, and now I must speake of their sister Vsurie. Manie times haue I thought to speake of this Theame, but the argumētts which are alleaged for it, haue made mee doubtfull what to say in it, because it hath gone as it were vnder a protection. At last you see it falleth into my text, and therefore now I cannot bauke it any longer. Therefore if any heere haue fauoured this occupation before, let him now submit his thoughts

upon Vsurie.

thoughts vnto Gods thoughts; for
I will alleage nothing against it,
but that which is built vppon the
rocke.

Vsurie is the sin which God wil
trie now whether you loue better
than his worde: that is, whether
you will leaue it if he forbid it: for
if hee flatly forbid it, and yet you
wilfully retaine it, then you loue
Vsurie better than Gods worde.
Therefore one saith well that our
Vsurers are Hereticks, because af-
ter manie admonitions, yet they
maintaine their errour, and persist
in it obstinately as Papists doo in
Poperie. For this cause I am glad
that I haue any occasion to griple
with this sin, where it hath made
so many spoyles, & where it hath
so many patrons: for it is said that
there be moe of this profession in
this Citie, than there bee in all the
land

Vsurers he-
reticks.

The first Sermon

land beside. There be certaine sins which are like an vnreasonable enemy which will not be reconciled to death, and this is one of those euermlasting sins which liue and die with a man. For when he hath resigned his pride and his enuie and his lust, yet Vsurie remaineth with him, & he saith as Naaman said; *Let the Lord bee mercifull vnto me in this*: let me haue a dispensation for this, as though this were a necessarie sinne, and hee could not liue without it. There be three sinnes which are counted no sinnes, and yet they doo more hurt than all their fellows, & those are Briberie, Nonresidencie, and Vsurie: these three because they are gainfull are turned from sinnes to occupatiōs. How many of this Citie for all that they are Vsurers, yet would be counted honest mē,
and

2. Kings. 5.

18.

Three sins
counted no
sinnes.

upon Vsurie.

and would faine haue Vsurie esteemed as a trade: whereas if it were not so gainfull, it would be counted as great a sinne as any other, and so it is counted of all but them which liue by it. This is the nature of pleasure and profite to make sinnes seeme no sinnes, if we gaine any thing by them, but the more gainfull a sinne is, the more dangerous it is, and the more gainfull Vsurie is, the more dangerous it is. I will speake the more of it, because happely you shall not heare of this matter againe.

First I will define what Vsurie is, then I wil shew you what Vsurie doth signifie: then I will shewe the vnlawfulness of it: then I will shewe the kindes of it: then I will shewe the arguments which are alleaged for it: then I will shewe the punishment of it: then I will

The contents of
this treatise.

The first Sermon

shewe you what opinion wee should holde of them which doo not lend vpon Vsurie, but borrow vpon Vsurie. Lastly, I will shewe you what they should doo which haue got their riches by Vsurie.

The defini-
tion of V-
surie.

Touching the first, Vsurie is that gaine which is gotten by lending, for the vse of the thing which a man lendeth, couenancing before with the borrower to receaue more thā was borrowed: and therefore one calls the Vsurer a legall theefe, because before hee steale, he tels the partie how much hee will steale, as though hee stole by law. This word *more*, comes in like a sixt finger, which makes a monster, because it is more than should be. Another defining Vsurie, calleth it the *Contrarie to Charitie*: for Paule saith, *Loue seeketh not her owne*, but Vsurie seeketh an others

Vsurers
steale by
law.

upon Vsurie.

others which is not her owne:
therefore Vsurie is farre from loue,
but *God is Loue*, saith *Iohn*, there- *1. Iohn. 4. 8.*
fore Vsurie is farre from God too.

Now, al the Commandements
of God are fulfilled by loue, which
Christ noteth when hee draweth
all the Commandements to one
Commandement, which is, *Loue* *Matth. 22.*
God aboue all things, and thy neigh- *37.*
bour as thy selfe: as if hee should
say, hee which loueth GOD, will
keepe all the Commaundements
which respect God, and he which
loueth his neighbour will keepe
all the Commaundements which
respect his neighbour: therefore
to maintaine loue, GOD forbid-
deth all things which hinder this
loue: and among the rest here hee
forbiddeth Vsurie, as one of her
deadliest enemies: for a man can
not loue and be an Vsurer, because

The first Sermon

Vsurie is a kinde of crueltie, and a kinde of extortion, and a kinde of persecution, and therefore the want of loue doth make Vsurers: for if there were loue there would bee no Vsurie, no deceit, no extortion, no slaundering, no reuenging, no oppression, but wee should liue in peace and ioye and contentment like the Angels; whereby you see that all our sinnes are against our selues: for if there were no deceit, then we should not bee deceiued: if there were no slander, then wee should not bee slandered: if there were no enue; then wee should not bee enuied: if there were no extortion, then we should not bee iniured: if there were no Vsurie, then we should not bee oppressed. Therefore Gods law had been better for vs than our owne lawe: for if his law did stand, the we should

not

vpon Vsurie.

not be deceiued, nor slandered, nor
enuied, nor iniured, nor oppressed.
God hath commanded euery mā
to lend freely, & who would not
borrowe freely? Therefore they
which brought in vsurie, brought
in a lawe against themselves. *Luke. 6. 35.*

The first Vsurers which wee
reade of, were the *Iewes*, which
were forbidden to be Vsurers, yet
for want of faith and loue, *Ezekiel* *Ezek. 18.*
& *Nehemiah* doth shewe how the *Iewes*,
euen the *Iewes* which recei- *22.*
ued this lawe from God himselfe, *Neh. 2 5.*
did swarue from it as they did
from the rest. First, they did lend
vpon Vsurie to straungers; after
they began to lend vpon Vsurie
to their brethren, and now there
be no such Vsurers vpon earth as
the *Iewes* which were forbidden
to be Vsurers. Wherby you may
see how the malice of man hath
turned

The first Sermon

Deut. 15.

10.

2.

Galat. 5. 15

Because it
signifieth

turned mercie into crueltie. For
whereas lending was commaun-
ded for the benefite of men, Vsu-
rie hath turned it to the vndoing
of men: for they take when they
seeme to giue; they hurt when
they seeme to helpe; they damage
when they seeme to vauntage:
therefore it is well noted that V-
surie hath her name of byting, and
she may well signifie byting; for
many haue not onely been bitten
by it, but deuoured by it, that is,
consumed all that they haue: ther-
fore as the Apostle saith, *If you bite
one another, take heede you be not de-
uoured one of another*: so I may say
if you be Vsurers one to another,
take heede you bee not deuoured
one of another, for Vsurers are bi-
ters. As the name of the Diuell
doth declare what an enemie he is;
so the name of Vsurie dooth de-
clare

upon Vsurie.

clare what an enemy she is. That an aduer-
you may knowe Vsurie for a by- sarie.
ter, her name doth signifie byting. Nelcher.
If there were one byting Vsurie,
and another healing Vsurie, then
Vsurie should haue two names;
one of byting, and another of hea-
ling: but all Vsurie signifieth by-
ting, to shewe that al Vsurie is vn-
lawfull. Now, you haue heard
what Vsurie is, and of what it is
deriued, you shall heare the vn-
lawfulness of it.

First, it is against the law of cha-
ritie, because charitie biddeth vs
to giue euery man his owne, and
to require no more than our owne;
but Vsurie requireth more than
her owne, and giues not to other
their owne. Charitie reioyceth to
communicate her goods to other,
and Vsurie reioyceth to gather o-
ther mens goods to her selfe.

^{1.}
The vnlaw-
fulness of
Vsurie.

Se-

The first Sermon

12. Secondly, it is against the lawe of Nations; for euerie Nation hath some lawe against Vfurie, and some restraint against Vsurers, as you shall heare when wee speake of the punishment.

3. Thirdly, as it is against the law of Nations, so it is against the law of Nature, that is, the naturall compassion which should be among men. You see a riuer when it goeth by an emptie place, it will not passe vntill it hath filled that emptie place, & then it goeth forward to another emptie place and filleth it, and so to another emptie place and filleth it, alwaies filling the places which are emptie: so should wee, the rich should fill the poore, the ful should fill the hungrie, they which abound should fill them which want, for the rich are but Gods Amners, and their riches are

A Similitude.

upon Vsurie.

are committed to them of God to distribute and doo good as GOD dooth himselfe : As the water is charitable after a sorte, so is the ayre, for it goeth to emptie places too, and filleth them as the water doth. Nature cannot abide that any place should bee emptie, and therefore the ayre though it bee a light bodie, and so naturally ascendeth vpward: yet rather than any place in the earth shuld be emptie, the ayre wil descend as it were frō his throne, and goe into caues, into dens, and into dungeons, to fill them. If the rich were so good to their emptie brethren, as the ayre and water are to other emptie things; as there is no emptie place in the worlde, so there should be no emptie person in the world: that is, the rich in *Israel* would fill the poore in *Israel*, but the
the

The first Sermon

the riche make the poore to fill them, for Vsurers feede vpon the poore, euen as great fishes deuoure the small. Therefore he which sayd

Deut. 15. 4. Let there not be a begger in *Israel*, sayd too, let there not be an Vsurer in *Israel*, for if there be Vsurers in *Israel*, there wil be beggers in *Israel*, for Vsurers make beggers, euen as Lawyers make quarrellers.

4. Fourthly, it is against the law of God. First, it is forbiddē in *Exo. 22.* where it is sayd, *If thou lend money vnto my people, that is, to the poore with thee, thou shalt not oppresse them with Vsurie*: heere Vsurie is called oppression, therefore if oppression be a sinne, Vsury is a sinne too. Secondly, it is forbiddē in *Leu. 25. 36.* where it is sayd, *Thou shalt not giue thy money to Vsurie, nor lend thy vittailles for increase*. Heere you may

vpon Vsurie.

may see, that men may be Vsurers of vittailles and other thinges, as well as of money. Thirdly, it is forbidden in *Deut. 23.* where it is sayde, *Thou shalt not lende vnto thy brother vpon Vsurie.* And least you shoulde saye, that he meaneth but one kinde of Vsurie, he sheweth, that he meaneth all kinds of Vsurie: for after he sayth, *as vsurie of money, vsurie of vittailles, vsurie of corne, or vsurie of any thing which is giuen to Vsurie:* because some are not Vsurers of money, but some are Vsurers of vittailles, some are Vsurers of Cloth, some are Vsurers of Corne, some are Vsurers of Wine, some are Vsurers of Oyle, and some of one thing, and some of an other, and none would bee counted Vsurers, but they which lend money vpon Vsurie: therefore God forbiddeth so precisely

The first Sermon

ciselic Vsurie of any thing, shewing, that all Vsurie is vnlawfull. It is a miserable occupation to liue by sinne, and a great comfort to a man when he looketh vpon his Golde and Siluer, and his heart telleth him, all this is well gotten, and when he lieth vpon his death-bed, and must leaue all to his children, he can say vnto them, I leaue you mine owne; but the Vsurer cannot saye, I leaue you mine own, but I leaue you other mens, therefore the Vsurer can neuer dye in peace, because if he dye before he make restitution, he dyeth in his sinne. When Christ raysted

Joh. 11. 37. *Lazarus* from death, after he had layne foure dayes in the graue, he wept so ouer his Sepulcher, that the standers about sayd one to another, *See how he loued him,* As it may be sayde of Christ, *See how*
he

upon Vsurie.

he loueth vs, so it should be sayd
of vs, See how they loue their
breethren. For Christ sayd to his
Disciples, *Loue one another, as I* *Ioh. 13. 34.*
haue loued you. But it may be sayde
of the Vsurer, See how hee ha-
teth hys breethren, and heare
how he loueth them: for hee lo-
ueth them in wordes, and hateth
them in deedes. He sayth that he
loueth them, and that he lendeth
for compassion, but it is for com-
passion of himselfe, that he may
gaine by his lending. The Vsurer
loueth the borrower, as the Iuye
loueth the Oke: The Iuye loueth
the Oke to growe vp by it, so the
Vsurer loueth the borrower to
grow rich by him. The Iuye clas-
peth the Oke like a louer, but it
claspeth out all the iuice and sap,
that the Oke can not thriue after:
So the Vsurer lendeth like a friēd,

C

but

The first Sermon

but hee couenanteth like an enemye, for he claspeth the borrower with such bands, that euer after he diminisheth, as fast as the other encreaseeth.

Vnderstand that his sermon vpon the mount, is an exposition of the Commandments, or else the text will not seeme to implicate this.
Luc. 19. 8.

Exod. 22.

Christe expounding the commandment which forbiddeth to steale, sayth, *lende freely*, shewing that Vsurie, because she lendeth not freely, is a kinde of theft, and the Vsurers a kind of theeues, for else this exposition were not right. Therefore *Zacheus*, as though he had stolne other mens goods, when he began to repent, he restored them againe foure fould, euen as theeues are inioyned to restore four fould for that which they haue stolne, so *Zacheus* restored foure fould, as though he had stolne. It seemeth that *Zacheus* was no greate theefe, because hee restored foure fould
for

for all that he had gotten wrongfully, for hee got but the fourth part of his goods wrongfully at the most, or else he could not have restored foure fould againe. But now, if some should restore foure fould, for all that they haue gotten wrongfully, they shoulde restore more than they haue, because all which *Vsurers* get, they get wrongfully: for their occupation is a sinne, and therefore one sayth, Because they cannot restore foure fould heere, they shall suffer an hundreth fould heereafter. *Amaziah* is forbidden to strengthen himself with the armyes of *Israel*, onely because *Israel* had offended God; if *Amaziah* might not ioyne the armyes of *Israel* with his armyes to strengthen him, darest thou ioyne the goods of the poore with thy goodes to enrich thee?

2.Chro.23.

The first Sermon

Gen. 3. 19. When God set *Adam* his work,
he sayd, *In the sweate of thy browes
shalt thou liue* : not in the sweate of
his browes, but in the sweate of
thy browes: but the Vsurer liueth
in the sweate of his browes, and
her browes : that is, by the paines
and cares, and labours of an other,
for he taketh no paines himselfe,
but only expecteth the time when
his interest will come in, like the
belly which doeth no worke, and
yet eateth all the meate. When
God had finished his creation, he
sayd vnto man, and vnto beastes,
and vnto foules, and vnto fishes,
Gen. 1. *increase and multiplie*, but he neuer
saide vnto money, *increase and
multiplie*, because it is a dead
thing which hath no seede, and
therefore is not fit to ingender.
Therefore he which saith to his
money, *increase and multiplie*,
be-

begetteth a monstrous birth, like
Anah, which deuised a creature Gen 36.24.
which God had not created be-
fore. Christ saith to his Disciples,
If you loue but them which loue you, Mat. 5.46.
what are you better then the Publi-
cans, for they loue their brethren : so
I may say, if you will lend to none
but to them which will pay you
Vsurie for it, what are you better
thā the *Iewes*, for the *Iewes* would
lend for Vsurie, and if you be no
better than the *Iewes*, then you
shall speede no better than they :
for as Christ sayde, *Except your* Mat. 5.20.
righteousnes do exceede the righteous-
nes of the Pharisies, your reward shall
not exceede the rewarde of the Phari-
sies, so, except your charitie do ex-
ceede the charitie of the *Iewes*,
your reward shall not exceede the
reward of the *Iewes*. All this doth
shewe, that the Vsurer is like *Esan*,

The first Sermon

Malac. 1. 3. of whome God sayde, *Eſau haue I hated.* Now in the 112. *Psalme*, you ſhall ſee who is like *Jacob*, of whome God ſayth, *Jacob haue I loued*: for there *Dauid* ſayth, *a good man is mercifull, and lenderth, and ſtraight vppon it he ſetteth this crowne, he ſhall neuer be moued, but be had in perpetuall remembraunce*: as if he ſhould ſay, this is the good mans *Uſurie*, this is his increaſe, euen a good name, and euerlaſting ioy. Again in the 23. of *Exod.* it is ſaid, *Lend vnto him which wanteth without Uſurie, that the Lorde may bleſſe thee*: as if he ſhould ſay, let the Lord pay the increaſe, feare not to be looſers by doing good, *Malac. 3. 10.* for God hath giuen his word to requite it himſelfe. As he ſayth to them which were afrayd to pay tythes, and offer ſacrifice, *Try me if I will not poure downe a bleſſing vpon*

vpōn Vſurie.

vpōn you : ſo he ſeemeth to ſay vn- *Dent. 15.*
10.
to them which are afraid to lend,
try me if I will not powre downe
a bleſſing vpon you. Whome
will you truſt, if you doe not truſt
your Creator, your Father, your
Redeemer, your Preſeruer, and
your Sauour.

Now you haue heard the vn-
lawfulnes of Vſurie, you ſhall
heare how many kindes there be
of it. As other Crafts are called
Myſteries, ſo I may fitly call it, the
myſterie of Vſurie, for they haue
deuiſed moe ſorts of Vſurie, than
there be tricks at Cardes, I cannot
reken halfe, and I am afraid to
ſhewe you all, leaſt I ſhould teach
you to be Vſurers, while I diſ-
ſwade you from Vſurie, yet I
will ſhew you ſome, and the ſame
reaſons which are alledged againſt
theſe, ſhall condemne all the reſt.

The first Sermon

1.
The kinds
of Vsurers.

Some will not take Vsurie, but they will haue the vse of your pasture, or your lande, or your orchard, or your teame, or your kine, vntill you pay the money againe, which in that time will grow to a greater gaine to the Vsurer, and a greater losse to the borrower, than if he had paid more money than other Vsurers are wont to take.

2. Some will not take Vsurie, but they will take plate, and vessell, and tapistree, and bedding, and other household stufte, to vse and weare, vntill their money come home, which will lose more in the wearing, than the interest of the money would come to. This Vsurie is forbidden in the 2. of *Amos*, where God cōplaineth saying, *They lye downe vpon the clothes which are layd to pledge: shewing,*
that

vp̄pon Vſurie.

that wee ſhoulde not lye downe
vp̄pon ſuch clothes, that is, wee
ſhould not uſe or weare the thing
which is layd to pledge.

Some will take no Vſurie, but 1.
they will take a pawne which is
better than the money which they
lende, and then they will coue-
nant, that if he bring not the mo-
ney againe by ſuch a day, he for-
fiteth his pawne: which day the
Vſurer knoweth, that the poore
man is not able to keepe, and ſo
kepeth the pawne for his money,
which is worth twiſe his money.
This Vſurie is forbidden in *Le-
uit. 25.* where it is ſaid, *Thou ſhalt
not take Vſurie or vauntage*: as if he
ſhould ſay, thou ſhalt not take the
forfeiture: for then thou takeſt
vauntage, when thou takeſt more
than thou lendeſt.

Some will not take Vſurie, but 4.
they

The first Sermon

they will buy some thing at a smal price, and then couenant with the borrower that he buy the same againe of the same price at such a day, which day the Vsurer knoweth that the borrower is not able to keepe, and so hee getteth for a little that which the other might haue solde for much more. This Vsurie is condēned in the *1. Thess.* 4. where it is said, *Let no man defraude or circumuent his brother in any thing.*

3. Some will not take Vsurie, but they will lend out their money to occupiers, vpon condition to bee partakers in their gaines, but not in their losses: so one takes all the paines and abideth al the venture, & the other which takes no pains, reapeth halfe the profite. This Vsurie is forbidden in *2. Thessa.* 3. 10. where it is saide, *He which will*

not

upon Vfurie.

not worke let him not eate.

Some will not take Vfurie, but 6.
if he bee a Labourer, or a Mason,
or a Carpenter, which borrow-
eth of him, he will couenant with
him for so many daies worke, he
shall labour with him so manie
daies, or so many weekes for no
money, but the lone of money.
This Vsurie is condemned in *Luk.*
10.7. where it is said, *The labourer*
is worthie of his hire.

Some will not take Vfurie, but 7.
if you haue not present money to
pay for their wares, they will set a
high price of them, for the forbea-
ring of the time, and so they doo
not onely sell their wares, but they
sell time too: that is, they doo not
onely sell their owne, but they sell
Gods owne. Therefore one saith
of these, *when he selleth the day he*
selleth the light, and when hee selleth
the

The first Sermon

the night hee selleth rest : therefore when he would haue the light of heauen, and the rest of Paradise, it shall be said vnto him that he hath solde both alreadie. For he solde light when he sold the day, and he solde rest when he sold the night : and therefore now he can haue neither light nor rest.

8. There be other Vsurers which will not lend themselues, but giue leaue to their wiues, and they play like hucksters, that is, euerie moneth a penny for a shilling, which is one hundred for another in the yeare.

9. But that I was informed of the since this Sermon was preached, I had left out our capitall Vsurers, which will not lend any money, because they dare not require so much gaine as they would haue: but if you would borrow an hundred pounce, they will giue you
wares

Upon Vsurie.

wares worth three score pounce,
and you shal answer them an hundred pound for it. These are the
Vsurers generall which lurke about the Citie like Rats, and Wessels, and Fulmers, of whom may bee said the same which is said of the diuels, *they seeke whom they may deuoure.* 1. Pet. 5. 8.

There be other Cosins to Vsurers, which are not counted Vsurers, such as take money for that which they shoulde giue free: such as take as much for a counterfeite as for the best: such as take a fee of a Client and doo him no pleasure: such as take money for Masses, and Dirges, and Trentalls, and Pardons, and such like drugs, which do no more good than fire out of the chimney. This is a kind of Vsury and deceit beside, which one day they will cast away as *Iudas* 10.

The first Sermon

das did his thirtie pence.

Obiections
made by
Vsurers.

Now you haue heard the kinds
of Vsurie, you shall heare the ar-
guments which are deuised for
Vsurie.

Gen. 3.

Sinne is neuer complet vntill it
bee excused: this is the vantage
which the diuell getteth by euery
sinne, whensoever he can fasten a-
ny temptation vppon vs, wee giue
him a sinne for it, and an excuse to
boote, as *Adam* our father did.
First he sinned, and then he excu-
sed: so first we sinne, and then we
excuse: first an Vsurer, & then an
excuser. Therefore euerie Vsurer
will defend Vsurie with his tongue,
though hee condemne it with his
conscience. If the Image makers
of *Ephesus* had not liued by Ima-
ges, they would haue spoken for
Images no more than the rest: for
none stood for Images but the I-
mage

Act. 19. 23.

upon Vsurie.

mage makers: so if the Vsurers did not liue by Vsurie, they would speak for Vsurie no more than the rest: for none stand for Vsurie but Vsurers.

It is an easie matter, if a man be disposed, to speake something for euerie vice; as some defende the Stewes: some defende Nonresidence: some defend swearing by my faith: some defende bowling vppon the Saboath: and some defend Vsurie. But, *will you pleade for* *Iud. 6. 31.* *Baal?* (saith *Ioash*) that is, *will you pleade for sinne which will pleade against you?* A sin is a sin when it is defended: nay, a sinne is two sins when it is defended: for *he which breaketh one of the least Commandments* (saith Christ) and teacheth *Math. 5. 19.* others to doo so, *is the least in the kingdom of heauen.* A Squire of low degree is a Squire of no degree: so
the

The first Sermon

the least in the kingdome of heauen is none of the kingdome of heauen. Who then is the least in the kingdome of heauen? not he which breaketh the least of the Commandements, but he which teacheth others to doo so: that is, he which by defending, and excusing, and minsing, and extenuating his sinne, encourageth others to sinne too.

To defend Vsurie, they distinguish vppon it, as they distinguish of lying: as they say, there is a pernicious lye, and an officious lye, and a merrie lye, and a godly lye: so they say, there is the Merchants Vsurie, and the Strangers Vsurie, and the Widdowes Vsurie, and the Orphanes Vsurie, and the poore mans Vsurie, and the biting Vsurie, and the charitable Vsurie, and the necessarie Vsurie.

As

vpon Vsurie.

As God said, *ye shall die*, & the wo- *Gen. 2.*
man sayd, *peradventure ye shall dye*,
and the Serpent said, *ye shall not dye*;
so there be three opinions of V- Three opi-
nions of
Vsurie.
surie : some say like God , *thou*
shalt dye, they thinke that Vsurie
is vtterly vnlawfull, because God
hath vtterly forbid it : some say
like the woman, *peradventure thou*
shalt dye, they doubt whether Vsu-
rie be vtterly vnlawfull or no,
because it is so much tollerated :
some say like the Serpent, *thou* *Gen 3.*
shalt not dye, they thinke that Vsu-
rie is lawfull, because it is gaine-
full, as *Saule* thought that the Ido-
laters beastes should not be killed *1. Sam. 15.*
9.
because they were fat. But as he
was commaunded to kill the fat
beastes, as well as the leane, so we
are commanded to kill fat sinnes
as well as leane sinnes; gainesfull
sinnes as well as prodigall sinnes.

D They

The first Sermon

1.
Obiections
for Vsurie.

They which pleade for Vsurie, obiekt these arguments. First they say, God doeth allow some kinde of Vsurie, for in *Deut. 23.* it is said *of a stranger thou mayest take Vsurie.* I perceiue no scripture speaketh for Vsurers. *Of a stranger* (sayth God) *thou mayest take Vsurie* : but thou takest Vsurie of thy brother, therefore this condemneth thee, because thou vvest thy brother like a stranger. Here *stranger* doth signifie the *Iewes* enemies, whome they were commaunded to destroy: therefore marke how much this maketh against Vsurie, which they obiekt for Vsurie. God doeth not license the *Iewes* to take Vsurie of any, but their enemies whome they might kill : They might not be Vsurers vnto any, but to them of whom they might be destroyers, whome they might slay,

Upon Vsurie.

flay, of them only they might take Vsurie: shewing that Vsurie is a kind of punishment, and such a kind of punishment, as if we are to kill a man, it were a very fit punishment for him, and therefore the *Iewes* might take Vsurie of none, but them whom they might kill.

Secondly, they say that they lend for compassion, and so make Vsurie a worke of charitie. This were charitie not to be partakers in our gaines, but to be partakers in our losses, but Vsurers will be partakers in our gaines, but not in our losses; nay, though we lose, yet they will gaine: is this charitie? it is colde charitie to partake in our gaines, and not in our losses.

Thirdly, they say, if he gaine, and I gaine too, is not this well, may he not consider my friend-

The first Sermon

ship and be thankfull ? yes, hee may be thankfull, but no man is bound to be thankfull, but when he hath receiued a good turne, then he is tried whether he wil be thankfull or no : and if he requite thy curtesie, then he is thankfull, but if thou bind him to requite it, then thou art couctous.

4. Fourthly they say, Vsurie is necessarie for Orphanes and Widowes, and Straungers, which haue no other way to get their liuing, and therefore some Vsurie must be tolerated. If Vsurie be necessarie for vs, how did the *Jewes* without it? Did God thinke it good for the state of their common weale to be without Vsurers; and is it good for the state of our common weale to haue Vsurers? this is wisdom against God.
5. Fiftly they say: If I may not
gaine

upon Vsurie.

gaine by the money which I lend,
I will lend no more, but keepe my
money to my selfe: nay, that is as
bad to keepe thy money from
them which neede, as to lend thy
money for Vsurie. For Christ
saith, *from him which borroweth,* *Mat. 5. 42.*
turne not away thy face. Therefore
thou art bound to lende. As he
hath a curse in *Pro. 11.* which
keepeth his Corne when hee
should sell it to them which hun-
ger; so he hath a curse in *Eze. 18.*
which keepeth his money when
he should lende it to them which
want.

Sixtly they say, because Vsurie 6.
comes of biting, the biting Vsurie
is onely forbidden, and none but
the biting Vsurie: why then all
Vsurie is forbidden, for all Vsurie
commeth of biting, to shewe that
all Vsurie is vnlawfull.

The first Sermon

7. Lastly, they alcadge the Law of the land for it, and say, the Queens Statute doeth allowe vs to take vppon Vsurie tenne in the hundredreth. These are like the *Iewes* which sayd, *We haue a lawe, and by our lawe he shall dye* : when they coulde not saye by Gods lawe he shall die, then they said *by our lawe he shall dye* : so when they cannot say by Gods lawe we may take Vsurie, they say by mans law we may take Vsurie, this is the poorest defence of all the rest : for if Gods lawe forbid thee, can any lawe of man excuse thee ? As it would not serue *Adam* to say, *the woman bad me*, so it will not serue the Vsurer to say, the Lawe doth licence me. But he cannot say, the Law doth license me : for though peraduenture our law do tollerate more than should be tollerated, yet

Iohn. 19. 7.

Gen. 3.

vpon Vsurie.

I would haue you know, that our lawe doeth not allow tenne in the hundreth, nor fiue in the hūdreth, nor one in the hundreth, nor any Vsurie at all : but there is a restraint in our law, that no Vsurer take aboute tenne in the hundreth, it doeth not allow tenne in the hundreth, but punisheth that tyrant which exacteth aboute tenne in the hundreth. It is much like that tolleration which we reade of diuorces. For the hardnesse of mens hearts, Christ saith, that *Mat. 19. 7.* *Moses* did suffer the man and wife to part asunder : So for the hardnesse of mens hearts, our *Moses* our Prince is faine to suffer as it were a kinde of Vsurie, because otherwise no men would lende.

These are the best excuses which our Vsurers haue to pleade for themselves, against they come

The first Sermon

before the tribunall of GOD;
and if their reasons will not stande
before men nor their owne con-
science, how will they stande be-
fore the Lorde?

What the
Vsurer is
like.

Now, you long to heare what
the Vsurer is like. To what shall I
liken this generation? They are
like a Butlers boxe: for as all the
counters at last come to the But-
ler; so all the money at last com-
meth to the Vsurer, ten after ten,
and ten after ten, and ten to ten, till
at last he receiue not onely ten for
an hundreth, but an hundreth for
ten. This is the onely difference,
that the Butler cā receiue no more
than he deliuered: but the Vsurer
receiueth more than hee deliue-
reth. They are like a Moth; euen
as a Moth eateth a hole in cloath,
so Vsurie eateth a hole in siluer: If
you haue a peece of siluer which

vpon Vfurie.

is as much as an hundreth pounds,
in one yere Vfurie will eate a hole
in it as big as ten pounds : in two
yeres she will eate a hole as big as
twentie pounds : in three yeres
she will eate a hole as big as thirtie
pounds. Nay, now they say, he is
but a bad hus band which cannot
eate a hole as big as fiftie pounds
in a yere : that is, which cannot
gaine halfe in halfe : how manie
holes haue these Moths eaten in
poore mens garments ? They are
like Nonresidents, that is, such bad
members that no man speaketh
for them but themselues. As no
man standeth for Nonresidencie
but he which is a Nonresident, or
he which would be a Nonresident:
so no man standeth for Vfurie but
hee which is an Vsurer, or hee
which would be an Vsurer. They
are like *Iezabel*, which said, *Let me
alone,*

The first Sermon

1. King. 21. 7. *alone, I haue a way.* If there bee no way to liue (saith the false Steward) I knowe what to doo, I will deceiue: so if there bee no way to liue (saith the Vsurer) I knowe what to doo, I will oppresse: If I cannot liue by buying, nor by selling, nor by flattering, nor by labouring, I will liue by oppression. But as one in his Comment speakes to the false Steward, *Thou saiest I knowe what to doo, but dost thou knowe what thou shalt suffer?* So I saye to Vsurers, you saye you knowe what to doo, but doo you knowe what you shall suffer? In deed he knoweth not what to do, which knoweth not to doo well: and therefore Christ saide of his persecutors, *that they knewe not what they did.*

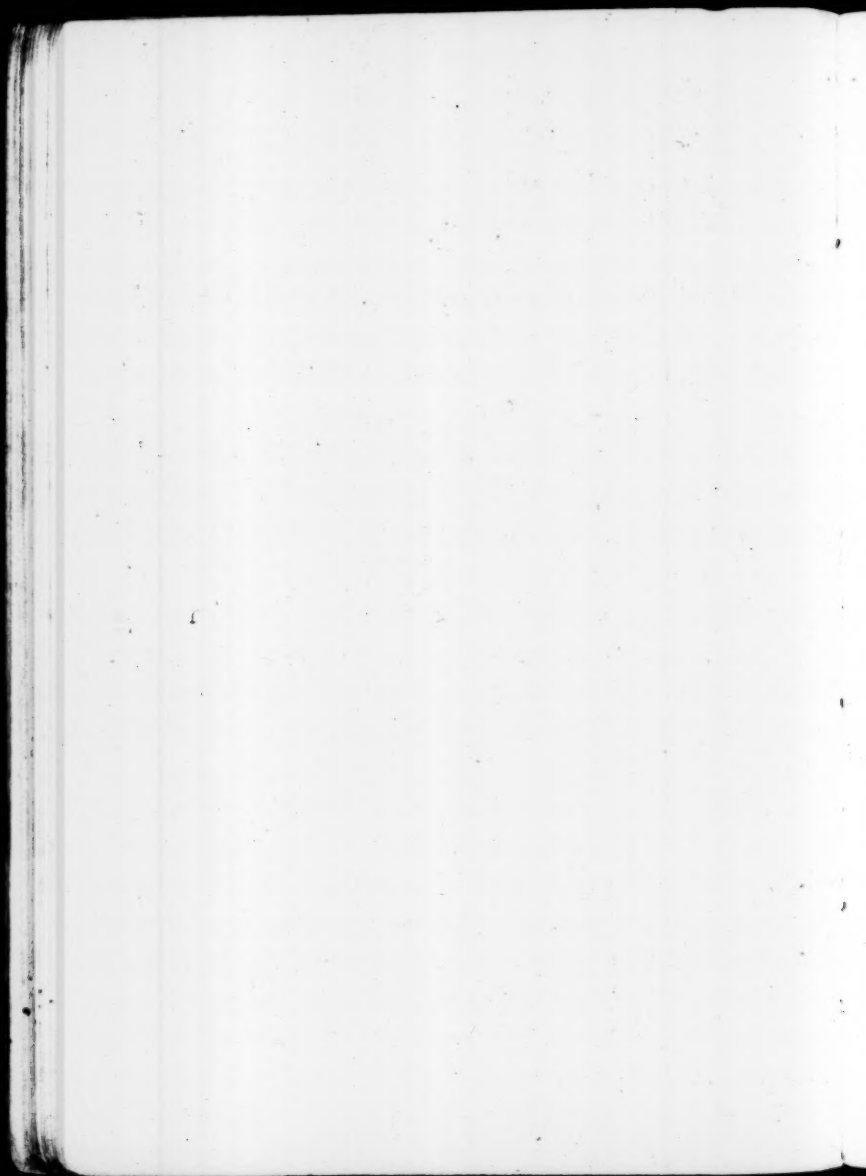
Luc. 23. 34.

Now I may conclude with
1. Cor. 7. 10. *Paul, I haue not spoken but the Lords*
and

upon Vsurie.

and therefore as the Lord said vn-
to *Saul*, that he persecuted him; so *Act. 9. 22.*
they which resist this doctrine do
contemne him, and not me.

The end of the first Sermon.





The Examination of Vsurie.

The second Sermon.

TH remaineth that we speake of the Vsurers punishment : Then, what may be thought of them which doo not take Vsurie, but giue Vsurie. Lastly, what they should doo, which haue got their riches by Vsurie.

To begin with the punishment, The punishments of Vsurers. not onely Gods lawe, but euen the Cannon lawe doth so condemne Vsurie, that first it dooth excommunicate him from the Church, 1.

The second Sermon

as though he had no communion with Saints.

2. Secondly, it dooth detaine him from the Sacraments, as though hee had no communion with Christ.

3. Thirdly, it dooth depriue him of his Sepulcher, and will not suffer him to be buried, as though he were not worthie to lye in the earth but to lye in hell.

4. Lastly, it maketh his will to be no will, as though his goods were not his owne: for nothing is ours but that which wee haue rightlie got: and therefore wee say, It is mine by right, as though it were not ours, vnles it be ours by right. This is the iudgement of mans lawe.

Now you shal heare the iudgement of Gods lawe. A Vsurer dooth receiue two Incomes; one
of

upon Vsurie.

of the borrower, and another of the reuenger; of the borrower he lookes for gaine; but of the reuenger hee lookes for punishment: therefore al the Scripture prophecieth euill vnto him, as *Michaiah* did to *Achab*. *Salomon* saith, *He* *Prov. 28.3.*
which increaseth his riches by Vsurie, gathereth for them which will bee mercifull to the poore. As if he should say, when hee hath loden himselfe like a cart, he shall be vn-loden like a cart againe, and they shall inherit his money for whom hee did neuer gather it. For, hee which is vnmerciful to the poore, meaneth not to gather for them which will bee mercifull to the poore: but *Salomon* saith, That they shall be his heires which will bee mercifull as he was vnmercifull.

Now marke whether this propheticie

The second Sermon

phetic of *Salomon* be true, I know not how many in this Citie doo increase by *Vsurie*; but this prophetic seemeth to bee verified of many: For it is noted, that the riches and lands of Aldermen and Merchants, and other in *London*, do not last so long, nor indure so wel, as the riches and lands of others in the Countrey, and that their children doo not prooue so well as others, nor come to that place in the Common weale, which for their wealth their parents looked that they should come to. I can giue no reason for it but the reason of *Salomon*, *He which increaseth by Vsurie, gathereth for them which will bee mercifull to the poore.* That is, their riches shall goe from their heires to Gods heires, according to that,
Pro. 13. 22. The riches of the sinner is laid vp for the righteous: that is, the righteous shall

upon Vsurie.

shall inioy that which the wicked gathereth. All riches are vncertaine, but the riches which are euill gotten, are most vncertaine: They may bee called moouable goodes, for they are very moouable, like the clowdes which neuer rest til they fall as they cliimed.

God saith, that he will smite the Vsurer with his fist, not with the palme of his hande, but with his fist, which giueth a greater blow. As his hands were shut against the poore, so Gods hands shall be shut against him, that his punishment may be like his sinne. But if you will heare their finall sentence, *Dauid saith heere, That they shall not dwell in Gods temple, nor rest in his holie mountaine.* Then we will seeke no moe punishments, for this punishment is all punishmentes, If they shall not come to heauen,

*Ezek. 22.
13.*

E whose

The second Sermon

whose then shall those riches be ?
nay, whose then shall the owner
be when that day commeth ? If
he shall not rest in heauen, then he
shall rest in Hell where no rest is.

Note.

Then saith one, the Vsurer shall
crie vnto his children, Cursed be
you my children, because you
were the cause of these torments,
for least you should be poore, I
was an Vsurer, and robbed other,
to leaue riches vnto you. To
whome, the children shall replie
again, nay, Cursed be you father,
for you were the cause of our tor-
ments; for if you had not left vs
other mens goodes, we had not
kept other mens goodes. Thus
when they are cursed of God,
they shall curse one another, curse
the Lord for condemning them,
curse their sinnes for accusing
them, curse their parents for be-
getting

upon *Vsurie*.

getting them, and curse themselves, because they cannot help themselves. As they which are blessed doe nothing but blesse, so they which are cursed do nothing but curse. This is the second *Vsurie* which the *Vsurer* shall receive of God, after he hath received *Vsurie* of men, then the name of *Vsurie* shall be fulfilled, as it signifieth biting, so when it hath bitten other, it shall bite the *Vsurer* too, and neuer rest biting; then they shall wish that they could restore againe as *Zacheus* did, and shall not restore because their money is gone. Therefore if Christ be come to your hearts, as he came to *Zacheus* house, restore now as *Zacheus* did, and escape this iudgment. This is the end of the *Vsurer* and his money, if they stay together till death, yet at last there

Luk. 19.

The second Sermon

Note.

shall bee a diuision. The Deuill shall take his soule, the earth shall take his body, the strangers shall take his goods, and the mourners shall reioyce vnder their blackes, and say, Wickednes is come to the graue. Therefore, if thou wouldest not be counted an Vsurer then, refraine to be an Vsurer now, for they which are Vsurers now, shall be counted Vsurers then. Thus you haue heard the Vsurers payment.

Whether it
be vnlaw-
full to giue
Vsurie.

Now if you will know whether it be vnlawfull to giue Vsurie, as it is vnlawfull to take Vsurie, I wish that you could resolue your selues, that I mighte not speake of it: for I haue hearde some Preachers say, that there be some truthe which they would be loth to preach, and so there be some truthe which I would be loth

upon Vsurie.

loth to preache, because many heare by halues, and some for malice or ignorant will take things otherwise than they are spoken, yet because I haue promised, I will speake something of it.

Well then, may we neither take Vsurie, nor giue Vsurie? I knowe that *Jeremy* saith, *I haue* *Ierc. 15. 10.*
not lent upon Vsurie to others, ney-
ther haue others lent upon Vsurie to *1. Ob.*
me; as though both were vnlawfull, not only to take Vsurie, but to giue Vsurie. But thereby *Jeremy* doeth signifie, that he was *Answer.*
no medler in the world, whereby they should enuie him like other men, and therefore hee cleareth himselfe chiefly from Vsurie, because Vsurers were most enuyed. And to shewe that he was not an Vsurer, he saith, that he was not a borrower, which is

A ne second Sermon

more lawfull than to be an Vsur-
rer, like a man which saith I doe
neither hate him, nor knowe
him. Why it was lawfull to
knowe him, but to proue that he
did not hate him, he sayth, he doth
not knowe him: So *Jeremy*, to
proue that he had not lent vppon
Vsurie, doth say, that hee neuer
borrowed vppon Vsurie, which
many will doe that will not lende.
The best Expositors giue this
sense of it. I knowe beside, that
Christ did cast forth the buyers
out of his temple, as well as the
sellers, but that was not for buy-
ing, but for buying in the temple,
where they should not buy, but
pray: or else it was as lawfull to
buy any thing, as it is lawfull to
use it.

2. Ob.

Answer.

3. Ob.

I know beside, that it is a com-
mon saying, if there were no buy-
ers,

ers, there would be no sellers, if there were no bribe giuers, there would be no bribe takers. But in this case it may be rather sayd, if there were no takers, there would be no giuers, for the giuer doeth not make the receiuer to take, but the receiuer doth make the giuer to giue, because he will not lende vnlesse the other will giue him for the lone : therefore as we say, the receiuer makes a theefe : so I may say, the receiuer of Vsurie makes the giuer of Vsurie. I therefore I would be loth to compare them which are constrained to borrow vppon Vsurie, vnto them which did buy in the temple, and were not constrayned more than they which solde in the temple. Much lesse may I compare them which giue Vsurie, vnto them which take Vsurie : for there is as great

Answer.

The second Sermon

oddes betweene them, as there is betweene giuing and taking, or betweene couetousnesse and necessitie, for one is couetousnesse, and the other is necessitie. Hee which lendeth for Vsurie, lendeth for couetousnesse, but he which borroweth vpon Vsurie, borroweth for necessitie.

Now, for necessitie God hath allowed many things; as for necessitie it was lawfull for *Adams* sonnes to marrie with *Adams* daughters, because there were no other women. For necessitie it was lawfull for *Dauid* to eate the Shew bread, because he had no other foode. For necessitie it was lawfull to worke, and heale, and fight vppon the Saboath, which was not lawfull, but for necessitie. Therefore for necessitie why may not a man pay more than he borrowed,

1. Sam. 21.

6.

Luk. 13. 10.

upon *Vsurie*.

rowed, seeing no Scripture doth forbid vs to pay more than wee borrow, but to require more than weelend. Some doo thinke that as *GOD* did vse the ambition of *Abalom*, and the malice of *Pharaoh*, & the trecherie of *Iudas* vnto good; so men may vse the couetousnes of vsurers vnto good: that is, to helpe at a neede, when a man is like to bee yndone, and his children cast away, and his Lease forfeited, and many inconueniences beside like to insue (which you knowe better than I) vnlesse hee haue present money at some time to preuent a mischiefe. For example hereof, I may allcage how *Iacob* did vse the sinne of *Laban*: *Gen. 31. 53.* *Laban* did euill in swearing by Idolls, but *Iacob* did not euill in receiuing such an oath of him, though it was an vnlawfull oath.

So,

The second Sermon

So, though the Vsurer doo euill in taking Vsurie, yet a man doth not euill in giuing Vsurie. Beside, I may alleage the example of *Abraham* and *Abimelech*: *Abraham* made a couenāt with *Abimelech*; to confirme this covenant, *Abraham* sware, and *Abimelech* sware, *Abraham* sware by the true God, but *Abimelech* sware by his false Gods, and yet *Abraham* did receiue this oath and sinned not. So, if her Maiestie and the Turke should make a covenant, the Turk would not sweare as the *Queene* would sweare; for the *Queene* would sweare by the Lorde, but the Turke would sweare by *Mahomet*: if it be lawfull then to receiue such an oath, though it bee an vnlawfull oath, why may it not bee lawfull for mee, to giue more than I borrowed, though it bee vnlaw-

vpon Vsurie.

vnlawfull for the Vsurer to take more than hee lended? Beside, a Prince may not pardon a wilfull murderer, yet I think that no man wil say in hast, that he which hath committed murder may not take a pardon. As this vnlawfull giuing doth not make the taking vnlawfull; so the other vnlawfull taking doth not make the giuing vnlawfull. Beside, it is lawfull to suffer iniurie, though it be vnlawfull to offer iniurie: It is lawfull to suffer iniurie, as Christ paide tribute, *Mat. 17. 27* which was iniurie; but it is not lawfull to offer iniurie, because there are sixe Commandements against it.

Now, to take Vsurie, is as it were to offer iniurie; but to giue Vsurie, is as it were to suffer iniurie: therefore though I may not take more than I borrowed, yet I
may

The second Sermon

may giue more than I borrowed.

Moreouer, I may compate giuing of Vsurie to swearing; if a man sweare without cause he sinneth; but if he sweare as the word teacheth him to sweare, he sinneth not: so, if a man borrow vpon Vsurie and borrow without cause, he sinneth, because he feedeth the Vsurer: but els, as a man may sweare in some case, so in some case a man may borrowe vpon Vsurie, that is, in case of necessitie, when a man must needs borrow, and can borrowe of none but of Vsurers.

Lastly, I may alleage that Vsurie and Vsurer are neuer read in the scripture, but they signifie him which takes Vsurie, not him which giues Vsurie: and therefore the Scripture seemeth to forbid taking, but not giuing.

Many

upon Vsurie.

Many reasons moe are alleaged
which I cannot refute, and there-
fore I will not contradict them :
yet I meane not to decide the que-
stion, because I will not be mista-
ken; but if some should come vn-
to me in that necessitie and extre-
mitie which I can imagine, and
aske; may I borrowe money of
these Vsurers to saue my life, or
my credite, or my liuing, seeing
no man will lend mee freeilie? I
would answere him as the Pro-
phet answered *Naaman*, neither
doo nor doo not, but *goe in peace*. I
will not forbid thee nor I will not
condemne thee, but if thy consci-
ence condemne thee not, I thinke
thy sinne one of the least sinnes;
& as *Naaman* praied, *Lord be mer-* *2. King. 5.*
cifull vnto me in this: so I think the *18.*
Lord will be mercifull vnto thee
in this: but if thy conscience goe
against

The second Sermon

Rom. 14.

23.

against it : then doo it not, for it is sinne to thee though it bee free for another, because whatsoeuer is not done of faith is sinne. I charge you in the feare of GOD that you do not mistake that which is said, for I knowe no learned preacher, nor learned writer of other mind. Yet least you should mistake the matter, as I distinguished of lenders, so I will distinguish of borrowers.

*Diuers
kinds of
borrowers.*

If some may borrow vpon Vsurie, it dooth not followe that all may borrowe vpon Vsurie, because all haue not the like cause: therefore doo not say that I teach you to borrowe vpon Vsurie, for I thinke that the most in this citie which borrowe vpon Vsurie, should not borrowe as they doo, because they rather maintaine Vsurie, than supplie their necessitie.

Some

upon Vsurie.

Some I know borrow for meere necessitie; if any may be allowed, those are they: but there is a kind of borrowers in this Citie which feede Vsurers as the bellows kindle the fire; for they haue no neede to borrow, but because they would bee rich, and richer, and richest of all: therfore they will imploy al the money which they can borrowe, thinking to get more by the vse of it, than the Vsurie of it doth come too. This maketh the sell their wares so deare, because they must not only gaine the price but the interest beside, and more than the interest too, or els they gaine nothing. These borrowers are in another predicament than those which borrowe for necessitie: and therefore if they bee not olde enough to answere for themselves, I am too young to answere for

The second Sermon

for them. There are other borrowers as I haue heard, which for some secrete cause would seeme barer and needier than they are, either because they would not bee charged deeplie with Subsidies, or els because they would compoūd with their Creditors for a little: therefore they will haue alwaies some thing for Vfurie, that their Creditors may thinke them bare of money, or that other may pitie thē in their charges. These are like those Foxes which haue wealth enough to pay their debts, and yet lie in prison because they would defraud their Creditors. I doubt not but there bee moe sorts than I knowe, I cannot hunt euerie corner because I want experience: but this is my conclusion, I would haue no man pay interest vnto Vfurers but for necessitie, euen as a traualer

Note.

vpon Vsurie.

trauailer giueth his purse to a theefe, because he cannot choose. Thus you haue heard what I can say of them which take Vsurie, and them which giue Vsurie.

Now you would vnderstand the last question. If you haue bin Vsurers already, what you should doe with that money which you haue gained by Vsurie, surely euen as *Zacheus* did, restore it againe. If you cannot say as *Samuel* said, *whose goods haue I taken?* then you must saye as *Zacheus* sayde, *whose goodes haue I kept?* The best thing is, to doe no man wrong, but the next to that is, to make him amends. This God signifieth when he saith, *put away the execrable thing from you*, that is, let no vnlawfull thing staye in youre hands, like the wedge of *Achan* which he had got by sinne. The

What
Vsurers
should doe
with their
gaines.

1. Sam. 12.
3.

Luk. 19. 8.

Iosb. 6. 18.

F same

The second Sermon

Exod. 22.

same lawe serueth for all which is
got wrongfully, which was insti-
tuted against theeues, *Restore it a-
gain*: the reason of this lawe is,
because the sinne is not remitted,
vntill the debt be restored, for as
humilitie is the repentaunce of
pride, and abstinence is the repen-
taunce of surfet, and almes is the
repentaunce of couetousnes, and
forgiuenes is the repentaunce of
malice, so restitution is the re-
pentaunce of Vsurie; as he which
is not humble doeth not repent
his pride, he which doeth not ab-
steine doeth not repent his glutton-
ie, he which doeth not forgiue,
doeth not repent his malice, so he
which doeth not restore, doeth
not repent his Vsurie. For how
can he be said to repent for his V-
surie, which liueth by Vsurie
still. Therefore *Daniel* saith to *Ne-
buchad-*

Dan. 4. 24.

vpon Vsurie.

buchadnezzar, Breake off thy sinnes by righteousness, shewing, that nothing but righteousness can breake vnrightheousnes. As diseases are healed by the contrarie, so pride is healed by humilitie, gluttonie by abstinence, malice by forgiveness, couetousnes by almes, and Vsurie by restoring. This Paule calleth, The reuenge of a Christian, 2. Cor. 7. 11. *when he takes reuenge vpon his sinnes, and punisheth his lustes, so that he maketh them doe contrarie to that which they would do. Therefore you must restore that which you haue got by Vsurie, or else you doe not repent of your Vsurie. As a Camell whē he comes home, casteth off his burthen at the dore, that he may enter into his Stable, so they which are laden with other mens goodes, when they goe to heauen,*

The second Sermon

Iohn. 6. 60.

must leaue their burthen where they had it, least they be too grosse to get in at the narrow gate. But as the Disciples of Christ said, *this is a hard speech*, so to them which haue got most that they haue by vnlawfull meanes, this is a hard speech, to bid them restore it againe: there be two great rubs in the way.

Two objections.

2. Chro. 25.

9.

Luk. 19.

First, the losse which they shall sustaine, if they restore againe all which they haue got vniustlic. Then the difficultie to restore it vnto the right parties. If you aske mee, as *Amaziah* asked the Prophet, *How shall we doo for these hundredth tallents*? How shall I liue when al is gone which I haue got wrongfully? I can say no more than the Prophet said to him, *The Lord is able to giue thee more than this*. *Zacheus* did not feare how he should

upon Vsurie.

should liue, but *Zacheus* did feare
to offende: so thou shouldest not
feare to restore other mens goods,
but thou shouldest feare to keepe
other mens goods: and as *Zacheus*
liued when hee had restored, so
thou shalt liue when thou hast re-
stored. He which saith, *Trie me if* *Mala. 3. 10.*
I will not powre downe a blessing, trie
him whether he will not powre
downe a blessing; for he hath pro-
mised to blesse the lender aswell *Deut. 15.*
as the sacrificer. He which is the *10.*
Lorde of all, can giue thee more
than thou needest: but if you can
not restore to the owner, nor to
his heires, the giue it to the poore,
for they are the next heires, & re-
pent that thou hast kept it so long:
but in no wise thou maiest keepe
it to thy selfe, because it is none of
thine.

When *Hezekiah* was like to
die

The second Sermon

Esa. 38.6. die, *Esaiah* sayd vnto him, *Set thy things in order before thou die.* That which hee aduised him, hee aduise-
th all; set your things in order before you die. What is this to set things in order, but to restore vnto euerie one his owne? When thou bequeathest thy bodie to the earth, then thy bodie is set in order: when thou bequeathest thy soule to God, then thy soule is set in order: when thou bequeathest thy goods to the owners, then thy goods are set in order: therefore if thou die with other mēs goods in thy hand, then thou diest before thou haue set things in order, and then thou diest in thy sinnes, and then no promise in all the Scripture appertaineth vnto thee, because nothing is promised vnto sinners but vnto penitent sinners. Therefore that you may not die in
your

upon Vsurie.

your finnes, it is necessary to make restitution before you die, or els you die in your sinne, and are crossed out of all the ioyes of heauen.

Therefore as *Abner* saide to *Ioab*, *2. Sam. 2.*
Knowest thou not that it will be bit- 26.
ternes in the latter end? So remember whether this course will bee sweete or bitter in the end.

Thus you haue heard the definition of Vsurie, and the deriuation of it, and the vnlawfulness of it, and the kindes of it, and the punishment of it, and the arguments which are alleaged for it, & what may bee thought of them which doo not take Vsurie but giue Vsurie, and what they should doo which haue got their liuing by Vsurie.

Now, seeing you may not bee Vsurers to men, let euerie man hereafter bee an Vsurer to GOD,
which

The second Sermon

Math. 19.

29.

which promiseth; If thou leaue
father, or mother, or wife, or chil-
dren, or house, or land for him, not
ten in the hundreth, but an hun-
dreth for ten; nay an hundreth for
one, and in the world to come life
euerlasting: that is, a thousand for
one. That we may receiue this V-
surie, let vs pray that the wordes
which wee haue heard out of this
Psalme, may dwell with vs till we
dwell in heauen.

FINIS.